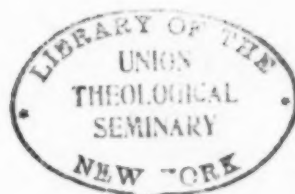


The CHRISTIAN CENTURY

A Journal of Religion

The Senate and the Peace Pact

By Charles Clayton Morrison



When Should the Preacher Move?

An Editorial

Getting Ready for Mr. Hoover

An Editorial

Another Look at Karl Barth

By Reinhold Niebuhr

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The CHRISTIAN CENTURY

December 13, 1928

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The Miracles That Don't Happen

In the course of that editorial on "Getting Ready for Mr. Hoover" I find an idea that has been jouncing around in my mind for a long time. One of the reasons, I firmly believe, why national prohibition has been such a restricted success has been because of the way in which, the day the eighteenth amendment was adopted, we dyes took it for granted that a miracle had happened. The country had gone dry! And for at least two years after that we went wandering about in a bright pink haze, telling ourselves the wonderful news over and over again.

Then we woke up. We found that the country had not gone dry at all. Laws had been enacted making it illegal to engage in the liquor traffic, either as manufacturer, purveyor or consumer. But that did not mean the end of the liquor business; not by quite a margin. It made the business illegal, and gave us this advantage in fighting it. So we turned to insisting on its illegality, and crying that it must be suppressed. Which was probably very natural, but not as effective as might have been desired.

Now it is beginning to dawn on us that what the dry laws need, if they are to become fully effective, is the support of a general public opinion. And this support will be obtained only by going back to the old method of education that we abandoned when we started out to celebrate the miracle. There wasn't any miracle. There never is. There is only the long, slow process of changing men's minds. And the principal value of the dry laws is that now we can carry on that process with the law on our side, where formerly—under the license system—the law was on the side of the liquor interests.

Much the same pitfall lies in wait for the peace forces, unless I mistake the present situation. Closer and closer we come to the ratification of the pact of Paris by the United States senate. Suppose the senate gives the world the Christmas gift that Dr. Morrison suggests. Suppose it does so without hesitation and without reservations, so that the ratifications of the other nations follow quickly. What then?

Then, mark my words, you will see a lot of noble-minded people wandering happily about in another pink haze, telling themselves over and over again, "A miracle has happened! The nations have gotten rid of war forever!" I can't help viewing that prospect with alarm. For if it should prove to be the dominant mood of the peace-seekers of earth, I think that the old parable about the seven devils who come to take possession of the place vacated by the one would have a new and catastrophic illustration.

It may take a long time to get rid of war, just as it may take a long time to get rid of liquor. And the value of the pact of Paris is, for the world, much like the value of the dry laws for the United States. It puts the law on our side. It makes patriotism and peace-seeking synonymous. But it leaves the big educational job—the job of really winning the confidence of men and their states—still to be carried through. It is when that job is finished that we will be rid of war. Isn't that right?

THE FIRST READER.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLV

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NUMBER 50

EDITORIAL

VISCOUNT LEE of Fareham made the principal address at the banquet held in London recently to welcome Ambassador Houghton back to his post. Until a few months ago Lord Lee was first lord of the admiralty. The more interest, therefore, attached to his

A Wrong Way to Attempt The Right Thing

frank discussion of the American and British naval rivalry. And the louder was the applause that arose from both sides of the ocean when he said, "The best method of arriving at agreement would be to delegate the matter to a commission of two, one American and one Englishman." Whereupon Mr. Fred A. Britten, chairman of the house committee on naval affairs and vociferous "big navy" advocate, attempted to carry the idea a step farther by sending a cablegram to Prime Minister Baldwin, suggesting that his committee and a select committee from parliament meet in Canada to thresh out the subject. Since the constitution places the conduct of foreign affairs in the hands of the nation's executive, and since individual diplomacy of the Britten brand might, if encouraged, reduce the whole process of international adjustment to chaos, Mr. Britten's plan was promptly ruled out of consideration. There was, however, sense behind it, just as there was behind the suggestion of Lord Lee. There is absolutely nothing in the naval situation which sensible men could not agree upon, provided they were not hamstrung by the artificial technicalities of naval "experts."

The Heathen Loses His Blindness

ONCE MORE a dweller in the benighted portions of the earth has arisen to tell the west of its sins. And once more the west has no adequate reply to make. For reasons of state, Great Britain has recently been entertaining with considerable ceremony the Paramount Chief of the Akim Abuakwa in the Gold Coast, Sir Ofori Atta. It may require a good geography to show the territory over which this chieftain reigns, but the administrators of England's African empire know full well where it is, and they have seen to it that Sir Ofori Atta's progress about the British isles has been attended with all the pomp and publicity that would be accorded any important potentate. The less prepared, therefore, were they for the speech which the

African chief made before the Liverpool chamber of commerce just before he sailed for home. For the chief, finding himself in such a place, seemed to feel it natural to speak of the form of commerce that was most on his mind. And that turned out to be the white man's importation of liquor into the Gold Coast. No less than 1,300,000 gallons of spirits were sent from Great Britain to the Gold Coast last year! The chief minced no words in his description of the traffic. He told what it was doing to the people of the Gold Coast—of the physical and social misery that followed in its train. He told of the way in which it militated against the success of legitimate trade, since the people who had been infected with a craving for drink soon had no money left wherewith to buy useful articles. He appealed for help from the west—the Christian west!—in protecting his people against the west's own greed. A pretty picture, is it not?

Zionists and Non-Zionists Unite Their Efforts

THE CONFLICT of purposes between Zionists and non-Zionists is at an end, if one may judge from the temper of a recent Jewish conference held in New York, and the comment which it has elicited from both parties. Between the two ideals of the future of Judaism there is a well defined though not necessarily irreconcilable contrast. The Zionist, with his plans for colonization of Palestine, its agricultural rehabilitation, and the upbuilding of a Jewish state which shall give to Jewry a local habitation as well as a name, tends to think in terms of nationalistic aggrandizement. The non-Zionist, stressing the contribution which Jewish culture can make to the world regardless of country and locality, insists that it is more important for Judaism to be an influence than for it to be a nation. The conference which has been mentioned was held under the auspices of non-Zionists, but it gave generous recognition to the value of the work of the Zionists and expressed approval for every effort to restore Palestine to fertility and prosperity. "If we can make (Palestine) a pride of the Jewish people and a help to humanity, if we can make it a spiritual treasure house of Jewish thought and culture and spirituality, nobody has any right to refrain from participating to that end." The Jewish Agency, which will be the coordinating organization through which the activities of both

groups may be focused upon such purposes as they have in common, will promote both the economic development of Palestine and the preservation and extension of the cultural life of the race. Whatever political or nationalistic possibilities there may be for a truly Jewish state will be left for the Palestinian Jews to develop, with such assistance as they can enlist from Zionists or others. It will be clear gain for all concerned if the forces of conflict between the two groups of earnest Jews can be turned in the direction of a unified effort to accomplish the ends in which they are alike interested, leaving the purely nationalistic and political ideal to be cultivated by those who think it is important.

Well, That's One Load Off Our Minds!

THE FEDERAL Council of Churches says that we can have our Christmas trees again this year and never suffer a twinge of conscience. It would hardly be truthful to say that we had been worrying much about this matter, but other people evidently have been. Some of them wrote to the council—whose information service suffers the fate of all efficient bodies in attracting inquiries of all sorts—and asked whether a man could be a good citizen and have a Christmas tree in his living-room. The council queried the United States forestry service and foresters in state service in all parts of the country. It looked up all the literature available. (We do not know how much literature there is on the use and abuse of Christmas trees, but the council informs us that it looked up all there is.) Then it issued a set of findings under four points. The first point says that the cutting of Christmas trees is too negligible a portion of the country's deforestation to count. Impressive authorities are cited. The second point holds that foresters are in favor of having Christmas trees cut and used. There are more authorities for that. The third point is that the mischief in the Christmas tree business, if there is any, does not concern the use of the trees, but the difference between what the farmer who cuts them gets for them and what we who buy them pay for them. Point number four suggests that if any community wants to make sure that its Christmas trees are not a menace to the country's future forests it can follow the example of the city of Denver. That municipality requires every tree sold within its borders to carry a tag certifying that it has been cut in accordance with rules specified by approved foresters.

Important Radio Experiment On the Pacific Coast

FROM WASHINGTON comes word that the federal radio commission has granted a construction permit to the 50,000-watt radio station of the Pacific-Western Broadcasting foundation. With this action of the federal commission one of the most constructive efforts to make use of the radio so far undertaken in this country gains public attention. The Pacific-Western Broadcasting foundation is an enterprise that was born in the minds of a handful of progressive ministers and educators of southern California. In a region where the air has been notoriously

saturated with a gaudily sensationalized or an extremely fundamentalized variety of religion, and where solid educational features have been largely lacking, these men dared dream of a station without commercial support, dedicated wholly to the dissemination of religious and educational material of solid worth. The dream envisaged a station which should be powerful enough to serve the whole Pacific coast region, and that should make use of short wave lengths to send its programs to foreign countries. It took courage to believe that, in these days when the avowed purpose of the government is to eliminate rather than increase the number of stations, and when every application for a powerful station is fought with bitterness by other stations which are being held to low power, any such proposal could secure federal approval. But a board of directors was gathered which assured the stability and the non-partisan nature of the enterprise. Colleges, churches, and civic organizations of many kinds were enlisted. The result is the recent action of the federal commission. It is estimated that more than \$2,000,000 will be invested in the equipment and endowment of the new station. It should be ready for operation within the next six or eight months. The influence which the station will have on the religious situation in the far west may be very great.

Distinguishing the Varieties of Christians and Disciples

ATTENTION has been called to an error in a recent news paragraph which announced the federation of a Congregational and a Disciples church in Columbus, Ohio. It was not a Disciples church but a congregation of the Christian denomination, and this local federation was an anticipation of the union which is contemplated between the two denominations and which will quite probably be consummated within the coming year. The distinction between "Christians" and "Disciples" is not difficult to make historically, but confusion in individual cases easily arises by reason of the fact that most of the churches which are composed of "Disciples" are known locally as "Christian" churches. It is of the essence of the Disciples' contention, so far as nomenclature is concerned, that churches should not use names which are in themselves divisive and exclusive but should stick to scriptural names which any Christian may use. Consequently they have called themselves either Christians or Disciples, and their churches have been called Christian churches or churches of Christ quite indifferently, although the first of these corporate designations belongs specifically to the denomination which is about to unite with the Congregationalists and the latter is claimed as the peculiar title of a very conservative group which separated from the Disciples a generation ago. The Disciples justify this ambiguity by reminding critics that they were not looking for a name that would designate them as a denomination but, on the contrary, were seeking a name that would not do so. But since they have become a definite ecclesiastical group, some embarrassments naturally arise, and circumlocutions sometimes have to be employed to indicate their particular group in distinction from others. The "Disciples" as a separate body originated in a separation from the Baptists about 1830 under the leadership of Alexander Campbell. They have, with some excep-

tions, continued to insist upon immersion as prerequisite to church membership. The "Christians" were the resultant of several movements beginning somewhat earlier, the chief of which was led by Barton W. Stone of Kentucky. A merger was effected in 1832 between the Disciples and a part of the "Christians," including Stone himself. The "Christians" of today are the successors of those who did not join in this merger. They do not insist upon immersion. It is the attitude toward baptism which constitutes the principal barrier between "Christians" and "Disciples," as it does between the Disciples and the Congregationalists.

Religious Statistics Need to be Corrected

RELIGIOUS STATISTICS are notoriously difficult to compile with accuracy. Different denominations use different bases of computation, and the same denominations use different bases at different times. The recently published census statistics for 1916 and 1926 must therefore be used for purposes of comparison with extreme caution and only after correction. One of the chief difficulties arises from the question as to whether the figures in any given case represent entire constituencies or only actually confirmed members. In comparing the numerical strength of Catholicism and Protestantism, this factor must be taken into account. The Catholic statistics are understood to include entire families, infants as well as adults, and inactive as well as active members. Most Protestant bodies do not include infants in their estimates. Practice varies with reference to keeping on the rolls the names of persons who no longer maintain any actual connection with the church but who have never formally withdrawn. The figures as published ascribe to the Unitarians a loss of 27 per cent during the ten year period indicated. The president of the American Unitarian association points out that this statement does the denomination an injustice and misrepresents the facts. The figures collected from the churches in 1916 were, in most cases, for their total constituencies. Those for 1926 are for actual members. He estimates that during the decade there has been an increase of approximately 50 per cent in both constituency and membership, instead of a loss of 22,000. Other denominations are entitled to a similar correction of the returns before they can be made the object of unfavorable comparisons or be pointed to as showing statistical symptoms of diminishing vitality.

Toward the Understanding of Legal Language

AMONG the major humorists of all time place should be reserved for the man who named the arguments submitted by lawyers in trial proceedings. "Briefs," he called them. Several years ago Justice McReynolds, of the supreme court, referred to one of these briefs which had come before him as consisting of "twenty-one volumes—20,000 printed pages—with hundreds of useless exhibits of many thousand pages of matter without present value." The honorable justice hinted, in proper judicial language, that if that sort of thing kept on the honorable court would take steps, even up to and including the dismissal of the

appeals involved. That was in 1922. Six years later the threatened blow has fallen. The traction interests of New York city are trying to win judicial approval for their proposal to establish a seven-cent fare. The city demands that subway and street car riders continue to travel for a nickel. The question has been argued through one court after another and has finally arrived before the supreme court of the United States. The traction interests, as might be expected, are represented in the case by about as eminent and impressive an array of counsel as could be collected. And these counsel laid before the supreme court what they evidently held to be as comprehensive and impressive an array of briefs as could be dug out and dictated and dovetailed together by massed battalions of their office clerks working sedulously and feverishly for many weeks. But now the court, after taking a good look at this mountain of legal verbiage, sends it all back to its authors, orders the case re-argued, and tells the eminent counsel that, when it comes to trial again, briefs will be expected "compact, logically arranged, and free from burdensome, irrelevant and immaterial matter." Loud cheers for the supreme court! Would that the reform thus inaugurated at the expense of the traction counsel might speedily permeate the entire judicial system of the country.

Can the Secret of Preaching Be Disclosed?

CAN A GREAT PREACHER tell how he does it? Many of them have tried. The minister's library would be seriously impoverished were it to be stripped of the volumes by Beecher and Brooks and the others who have delivered the Yale lectures. But have these masters of the pulpit succeeded in placing on paper the secret of their effectiveness? Can any preacher ever do so? Writing in the weekly journal that nourishes the churchly life of that country of great preachers, the Scots Observer, the Rev. Norman Maclean declares that the secret of great preaching must remain forever the inviolate possession of those who hold it. "The world is filled with insoluble mysteries," says Mr. Maclean, "and one of them is this: What is the secret of great preaching? The preachers who are not great are quite ready to explain and expound the art; but the man who can week by week hold massed congregations spell-bound, hushed into a stillness that can be felt, if he is asked how he holds multitudes in the hollow of his hand can only answer: 'I don't know.' It is not originality. What can the preacher say except what all the preachers have already said for a thousand years? He cannot launch forth as if the world were created yesterday. No preacher can cut himself adrift from the preachers that have gone before. 'I cannot light my own fire,' declared that prince of preachers, Robertson of Brighton. The generations have labored and the preacher enters into their labor. The hearts of men today as through all the weary centuries are hungry for God, and the great preacher is the man who can blaze for the soul a path out of the labyrinth of time and bring it face to face with God. And that road has been there for nineteen hundred years. There is no originality possible. And yet there is; for each preacher must shape the message anew. Genius pertains to the form." With Mr. Maclean's general position most

preachers will find themselves in agreement. It is probably true that there is no formula for great preaching which can be transmitted by word of mouth from one generation to another. But there are certain safeguards against bad preaching which can be so transmitted, and these, if heeded, will tend to make preaching better, if not great.

Getting Ready for Mr. Hoover

NATIONAL prohibition is more firmly established today than ever. The recent election has dispelled much of the fog in which the issue has been enveloped. It has changed the attitude of multitudes. Even the wet press has discarded many of its former stock arguments. In the light of the election returns it would be foolish to go on trying to make the country believe that prohibition is something "put over" on an unwilling public by a handful of wild-eyed fanatics. That sort of wet propaganda is permanently in the discard. Prohibition has shown that it has enough public sentiment behind it to bring millions to the polls who never went there before, to smash the solid south, and to end in overwhelming defeat the campaign which was entered on in high hopes, according to its manager, of "relieving the country of the damnable affliction of prohibition."

Mr. Hoover will take office as the beneficiary of the uprising against his wet opponent. No one contends that the new president has been, or is likely to become, a fanatical prohibitionist. It is all to the good that his only record in regard to this issue has been, not in connection with any of the organizations engaged in this particular battle, but in the personal abstinence which has characterized his conduct and his home since the eighteenth amendment went into effect. He is entirely free, therefore, to take up the whole issue without prior commitments. On this Mr. Hoover's own words, uttered during the campaign, were few, but full of meaning. He spoke of prohibition as "a great social and economic experiment, noble in motive and far-reaching in purpose." Of the eighteenth amendment itself he said, "I wish it to succeed." The public, accepting Mr. Hoover as an executive of few words but many deeds, takes such words as a fair description of the present status of national prohibition and as a basis for hope that the new president will work actively to make it succeed.

As this is something which no president has tried up to this time it is in order to ask what Mr. Hoover can do. The first method of his activity was plainly forecast in his acceptance speech. There he said that "common sense compels us to realize that grave abuses have occurred—abuses which must be remedied. An organized searching investigation of facts and causes can alone determine the wise method of correcting them." By this, we take it that Mr. Hoover intends to begin by finding out what the actual situation as regards prohibition enforcement is. Governor Smith, throughout the campaign, poopooed the idea of any further investigation along this line, declaring that the senate hearings had already dug to bedrock. Mr. Hoover, how-

ever, is hardly the sort of executive to be convinced that an investigation of prohibition conditions conducted by "Jim" Reed has produced *all* the facts bearing on the situation.

Such an investigation as Mr. Hoover foreshadows will deal with a wide range of questions. It will ask to what extent present courts are unable to handle prohibition cases efficiently. Mr. Emory R. Buckner, while federal district attorney of New York, made some sweeping statements in this regard. It will ask how much there is behind former Governor Pinchot's charges of abuse of permits for the manufacture and sale of commercial alcohol. It will uncover the facts beneath the sensational words which Mr. Seymour Lowman, assistant secretary of the treasury, has used concerning corruption in the enforcement service. It will track down the extent to which political pull rather than personal merit has ruled in filling places in the prohibition units, as General Lincoln C. Andrews, Mr. Lowman's predecessor, declared.

Beyond these questions which have been raised by individuals in important positions, Mr. Hoover's investigation will surely ask the questions that are in every mind. Is the situation, both in the country as a whole and in its specific parts, getting better or worse? What are the important sources of liquor? What appropriation would be required to put into operation an enforcement program that would give promise of reaching efficiency within a fair period of time? With such questions answered, and data of a kind to inspire confidence collected, the country will expect Mr. Hoover to overhaul thoroughly the whole enforcement machine and to set it to functioning with increased efficiency. This much the country expects because it believes that it has in Mr. Hoover an administrator who will not rest content while any part of the governmental machine for which he is responsible is failing to do its job in satisfactory fashion.

More effective, however, than anything Mr. Hoover may do to improve the efficiency of the enforcement service would be the direct appeal to the conscience of the nation which it is in his power to make, and which no president has yet made. The Christian Century anticipates a great moral appeal from the white house, calling for obedience to rather than enforcement of the law. It was noticeable that when, at Elizabethton, Mr. Hoover assumed the "sacred obligation" imposed by the eighteenth amendment, he spoke of the purpose of that amendment as being "to protect the American home." Within that home, where much of the lawlessness growing out of prohibition has had its roots, the thing needed today is a new moral commitment. Let the new president speak out unequivocally in behalf of law observance, and thousands of citizens will respond to his challenge.

Evidences multiply that such an appeal, when it comes with the moral authority of the nation's chief executive behind it, will be heeded. In our issue of November 29 we quoted from the vigorous letter which Mr. Horace D. Taft, brother of the chief justice, wrote to the New York Times, emphasizing the responsibility for undermining the national will which the man who employs a bootlegger assumes. That letter, because of its irrefutable logic, has been reprinted throughout the country. On November 30

there appeared in the Chicago Daily News a dispatch from its special Washington correspondent, Mr. David Lawrence, in which it was reported that official social circles in the national capital are rapidly going dry. The cocktails are disappearing. Before long, according to Mr. Lawrence, it will be necessary for persons with a thirst to secure invitations to functions on the inviolate soil of the foreign embassies and legations if they wish to flavor their social adventure with alcohol. And even some of the ambassadors, if Mr. Lawrence is to be believed, are on the verge of making their embassies dry!

What do these things mean? We believe that they are more than straws in the wind. We believe that they indicate that public opinion throughout the nation is on the verge of adopting a totally new attitude toward this whole question. Since it has become clear that prohibition is the desired policy of the majority of the people of the United States, good patriotism requires that the public will, as expressed in the dry law, shall be observed. Honest citizens, moreover, are no longer able to be content with a mere bemoaning of the damage being wrought by the illicit liquor traffic, with its corruption of public officers, its encouragement to violence, and its disrespect for law. They now are ready to acknowledge that the ultimate source of such evils is not any failure of the prohibition enforcement service, but a failure of the quality of the citizenship of the individual in whose behalf the bootlegger operates.

When, therefore, Mr. Hoover makes his appeal it will do three things for prohibition. It will make it clear to the thoughtful citizen that vital patriotism requires personal observance of the law. It will make it clear to the press that any continuation of the attempt to undermine the law must be made in the full light of the condemnation of the nation's spokesman. And it will make it clear to the world that there are social and moral reasons underlying our national prohibition which are of sufficient importance to insure it a full and fair test before the majority of our citizens will seriously consider its abandonment.

But it is not fair to Mr. Hoover to expect him to carry the whole burden of this changed approach to the prohibition issue. Mr. Hoover does not take office until March. And it is now—today—that the public mood calls for positive action. Three precious months intervene before the inauguration. During them the responsibility clearly lies upon the individual citizen to prepare the ground for Mr. Hoover's leadership and to insure the effectiveness of his appeal when he makes it. What can be done in those three months? Many things; but it is enough to mention three.

In the first place, the citizen can make his personal observance of the law a positive force in the community in which he lives. He can observe the law, not only continuously, but without apology. He can let it be known that he believes in the law; that he believes in law observance; that he believes that there is an inescapable connection between law observance and good citizenship. He need not make a nuisance of himself, but neither need he show any embarrassment in giving an example of individual abstinence. Let a minority in any social group—be it even a small minority—adopt and hold to this attitude and it is bound, in time, to make its effect felt on the conduct of the whole group.

In the second place, the believer in prohibition can immediately begin again that educational campaign which was largely abandoned on the day when the eighteenth amendment went into effect. National prohibition came after more than fifty years of patient education of the public concerning the evils accompanying the liquor traffic. Ever since the adoption of the prohibition amendment, however, the men and women who won that victory have stopped the process of education in order to spend their energies demanding enforcement. It has been a mistaken policy. Now is the time to reverse it.

There is better basis for an educational campaign today than there was a dozen years ago. The moral, social and physical reasons which induced the nation to outlaw the liquor traffic are just as sound today as they ever were, but they need reiteration in the ears of a new generation. Added to these facts, however, is the fact of the responsibility which rests upon the citizen who would be a good patriot to observe the will of the majority. Let an educational campaign derived from these two sources be launched, and the ultimate conquest of public opinion is certain. Nor should it be forgotten that the success of prohibition depends at last on the conquest of public opinion.

Finally, the individual believer in prohibition, all societies pledged to that end, all civic organizations and—more important than any of the others—all churches should grasp this moment as the one in which to voice a new insistence on the personal responsibility of every citizen. This is not to advocate any form of coercion, even moral coercion, except to coerce a new and serious study of all that is involved in the present situation. Is there social danger, let it be demanded, in the lawlessness which has sprung out of this issue? Very well—

Back of the lawlessness stands the corrupted public officer.

Back of the corrupted public officer stands the illicit liquor syndicate.

Back of the illicit liquor syndicate stands the booze runner.

Back of the booze runner stands the bootlegger.

Back of the bootlegger stands the citizen who buys the stuff.

It is high time that sinister trail were blazed.

When Should the Preacher Move?

THE QUESTION as to when the preacher should seek a new field almost answers itself, if one is satisfied with a purely general answer. The preacher should move when someone else can do a better work in his field, or when he can do a better work in some other field, or, if these two conditions are not simultaneously fulfilled, when the advantage to be gained in one place more than counterbalances the possible disadvantage to be suffered in the other. Like most generalities, this simple formula still leaves everything to be decided with reference to any concrete situation. Whether one preacher will be more effective than another in a given field is, if not a

matter of conjecture, at least a matter of judgment. In any case it involves a comparison between what one preacher actually has done and what another may be expected to do. It is one man's record against another man's prospectus; and experienced investors, whether in stocks or in ministerial services, know that there is considerable difference between a prospectus of anticipated profits and a statement of achieved results.

But even such a general formula has its merits. It directs attention to the consideration of major importance—which is neither the personal advantage of the minister nor the prosperity of a single local congregation, but the success of the whole Christian enterprise. It is true that the church must show a decent consideration for the welfare of its ministers; otherwise it will fatally diminish its supply of ministers and will sin against its own gospel of kindness and good will. A church cannot convince the world that it loves men if it is cruel to its own servants. And it is true that those who are charged with responsibility for the work of a particular congregation cannot lightly disregard this specific interest on the plea of an overmastering concern for the work in some other place. This, however, does not represent a very real danger in many congregations. The contrary is more frequently the case. Especially in denominations which practice an extreme form of independency, the keeping and calling of ministers is viewed almost solely from the standpoint of the interest of the local congregation. If a denomination had a general manager free to act solely with reference to the promotion of the business of the corporation as a whole, the assignment of the available personnel to the respective fields would doubtless be very different from what it is under a system in which congregations compete with each other for desirable candidates by economic—and other—appeals with very little thought beyond local interests. There might be a quite different distribution of long and short pastorates.

The evils of the short pastorate have been often and critically remarked, and the causes of these evils are even worse than the phenomenon itself. Shallow preachers soon wither because they have no depth of root. Having no creative ability, they soon reach the end of their limited homiletical accumulations—technically known as the "barrel"—and are so obviously and painfully preached out that they must move on to find new hearers for the same old sermons, since they cannot make new sermons for the old hearers. Or a superficial attractiveness of manner proves to be a thin veneer covering an unsubstantial personality. Or, as happens just as often, the congregation has a perverted appetite for pulpit novelties and pastoral tricks which demands a constant succession of new preachers to keep up its interest.

When the preacher is shallow or the church frivolous, there can be little hope of a long pastorate. A short pastorate is no proof of the existence of either of these conditions, but a long one is a fairly complete demonstration of their absence. Both church and preacher suffer from this state of restlessness. There are preachers who live, mentally at least, as though with their trunks packed, with a constant sense of the insecurity of their tenure. Neither courageous preaching nor mature thinking nor the reasonable comforts of a peaceful life can be expected to

result from such a situation. Said one rural preacher to another: "I would like to plant a little orchard, but I don't know whether I shall be here long enough to enjoy the fruit even of a peach tree, though it bears in three years." "Plant a peach tree!" exclaimed the other. "I don't even dare to set a hen."

Careful readers of the news pages of *The Christian Century* must have been impressed with the unusual number of anniversaries of long pastorates which have recently been recorded. Peter Ainslie celebrated the completion of twenty-five years at the Christian Temple, Baltimore. B. S. Ferrall has been at the Central Church of Christ, Buffalo, for an equal period. George H. Morrison had been at Wellington Free church in Glasgow twenty-six years at the time of his death in October. Edward S. Ames has completed his twenty-eighth year at the University Church of Disciples, Chicago. George W. Truett has been for thirty-one years in his only pastorate, the First Baptist church, of Dallas. W. E. Crabtree has been with the First Christian church, San Diego, for more than thirty years. It was his first church, and he was its first pastor. City, church and preacher have grown up together. David Philipson has been for forty years rabbi of Congregation B'ne Israel, Cincinnati. The prize for recent celebrations of long pastorates goes to George U. Wenner, for sixty years minister of Christ church, Confession of Augsburg (Lutheran), in New York city. Granted an able and growing man and a church not obsessed with the desire for novelty and not quick to blame the preacher for everything that happens or fails to happen, there is still the possibility of long pastorates even under our rapidly changing conditions.

On the other hand, conditions sometimes arise when good friends—people and preacher—ought to part without undue delay for the good of all parties concerned. It is not necessarily a question of relative size; the preacher may be neither too large nor too small for the place. Nor is it necessarily a question of fault on either side, but a matter of mutual compatibility and of the adaptation of the minister to the particular piece of work that is to be done and the particular kind of people with and for whom it is to be done. Such a discovery, promptly made and promptly acted upon, brings no discredit upon either side. Rather it does credit to their intelligence and courage. It would happen oftener if the problem of the adaptation of minister to church were more generally considered, as a personnel problem needs to be, with some expertness and a great deal of frankness. If there were more very short pastorates of this sort, there would probably be more long ones, and there would be less disappointment and irritation resulting from the undue protraction of pastoral relations which ought to be dissolved.

As an illustration, there comes the announcement of the resignation of Dr. Lloyd Douglas from the pastorate of the First Congregational church, Los Angeles. The letter in which he presents his resignation to the church is a model of good sense and Christian courtesy. "What we have had here," he says, "is just one of those little predicaments which are apt to arise when there has been a maladjustment. Nobody in particular to blame; most of it arising out of temperamental incompatibility. I want my friends to be identifiable by the well-bred calmness with

which they accept my decision, and the resoluteness of their refusal to discuss it." Assuming that Dr. Douglas' diagnosis of the situation is as accurate as his statement of it is sane and courteous, he has taken exactly the action which would have been taken by an intelligent general manager whose business was to make such a distribution of the available forces as will give maximum efficiency to the whole concern.

The chief argument for long pastorates is the gradual and growing enrichment of the pastoral relation which comes when one minister has baptized, married and buried the members of one congregation through a generation. But the fulfilment of this ideal presupposes not only the permanency of the pastor but a degree of permanency in the membership of the congregation which is seldom found in our fluid and highly mobile population. A long pastorate often means not that the same preacher is still ministering to the same people, or to their children, but that the same preacher is ministering to an entirely new group of people in the same place. Viewed in this way, it is not nearly so important that the new group be ministered to by the same preacher as that it be ministered to by the one who is best adapted to render exactly the service which it needs.

Art and Ethics

A Parable of Safed the Sage

I WAS in a certain City, and I met a Man of Medicine. And he said, Come with me unto my Laboratory, and and I will show unto thee Some Things.

So we went, and he said, I deal with Preventive Medicine. I have no dealings with such folks as be Sick. For whereas it once could be truly said, They that are whole need not a Physician but they that are sick, now we are learning to say, They that are whole have need of a Physician, and they need not be sick.

And he showed me certain Vats and Tanks and Glass Jars where he wrought, and I said, What is the use of all this Sloppiness?

And he said, This city is beautiful for situation, and hath an healthful Climate. Nevertheless, we have Malaria. And I work for the city. And we have sought out all the places where Malaria might breed its Mosquitos, and we have Drained them, or poured Oil on the Waters, and yet we have Malaria. And we have known that there must be some place where Mosquitos of the kind that carry Malaria must be having Unrestricted Opportunity to breed. And we have wrought here with these tanks for many moons to find what waters breed Malarial Mosquitos and what do not. And we narrowed the area more and more until we found that it was not our River, nor our Lakes, nor any of our suspected areas, but that the Mosquitos had been coming from the region of our Beautiful Memorial Park, the Pride of our City. Therefore have I been investigating all the possible sources of infection in and about the Memorial Park, and I have found it.

Then he showed me some Jars and Tanks covered with Cheese Cloth, and inside were Mosquitos in various stages of development.

And he said, These be the Poisonous kind. And he showed me the Characteristicks of that kind, with charts and learned descriptions. And I could see that it was as he said.

And he said unto me, The pride of our City is the Memorial Park. And the pride of the Park is the Japanese Garden, with Votive Lanterns from Tokyo and Objects of Beauty from Various Places. And the pride of the Japanese Garden is its Pools, which be Most Artistick. And there at Great Expense hath the city been breeding the finest lot of Malarial Mosquitos under ideal conditions for their propagation. And that is why we have Malaria in this Healthful Town.

And I said, Were not the Mosquitos driven away by Awe of the Fine Art?

And he said, Not so thou couldest notice it.

And I said, I have friends who preach the gospel of Art for Art's sake, and who hold that if it be Fine Art there is no need to inquire about the Ethicks thereof, and that whoever doth sin against Art by saying anything about Ethicks is a Philistine and a Puritan and an enemy to Kulture.

And he said, Of all the condemned tomfoolery in the world the Devotees of Kulture talk the condemndest. But we shall clean out the Malaria from Memorial Park, Art or no Art.

VERSE

A Patriot II!

A PATRIOT II! This is my cry:
Build large each battleship!
Arm a million men! The world defy!
Let darting planes fill the sky
And lesser peoples feel our grip.

My country has right, by warlike might
The nations of the world
To plunge in nervous fright,
Preparing for the fight
Before war's declaration's hurled.

I'm a red-blooded American
Who never from battle ran,
Not a pacifist or saintly faker.

* * *

You've guessed me right,
I'm in every fight! . . .
I'm a munition maker.

JEAN LEWIS MORRIS.

Centuries After the Angel's Song

Christmas Day, 1928

BEFORE that Fear which walks in armored dress
God's fools hold up a Baby's helplessness.
To those who seek in strength security
God's fools hold out a Baby's potency.

LOUIS L. WILSON.

Can the Faiths Breed Friendship?

By Arthur E. Holt

THE YEAR after the war I happened to be coming home on board a vessel from Cherbourg to New York. One of the passengers was an old Jew who had just been rescued by his son from the turmoil in southern Russia. The old man had been living in a community where they had herded the Jews together in their synagogues and then set fire to them. He had endured the terrible privations of that revolutionary period. He became an object of great interest to all of us who were on board the ship and many kind deeds were performed in his behalf by people of every faith. One day some of us saw the old fellow sitting on a bench on the ship's deck with the tears streaming down his cheeks. We called his son—because the old man could not understand our language—and asked him what was the trouble. After talking with his father for a moment the son said, "This is the first time that father has ever seen a Christian do a good turn to a Jew. He is weeping from sheer joy because he is going to America."

I have wondered sometimes during the last few years and during the last year especially whether the old Jew is still weeping from joy because he has come to America. As the lines have tightened, as men who have been neighbors and friends have been divided because the prejudices of the corporate religious groups have insisted on the division, I have wondered if he hasn't felt that religion is playing the same old tricks on him that it used to play in Europe.

A MOUNTING QUESTION

I look out on America and it seems to me there is one major question which grows more insistent every day. It is this: Will the attitudes of corporate religious groups be America's last and toughest piece of human unbrotherliness?

It is my business to study Chicago. I am perfectly certain that we are not going to do away with the religious groups of Chicago. There are 1,200,000 Catholics; there are about 1,200,000 Protestants, and three or four hundred thousand Jews. The chance that the Protestants are going to eliminate the Catholics or that the Catholics are going to supplant the Protestants, is just about as great as the chance that the Moslems are going to overrun all of us. I am willing to go further and say that I do not think any of the western religious groups are going to supplant the eastern religious groups. Supplanting, as a workable theory, has gone. It simply is not worthy of consideration.

The real question which is before us is this: Accepting these groups as facts, expecting to see them endure for generations upon generations to come, how can there be an inter-group, ethical relationship? We have a science of international relationship; we have an ethics of inter-racial relationship. Can there be an ethics of inter-religious group relationships? I do not accept even the easy solution that men of culture within all faiths can get along with each other. That's not dealing with the real problem. The real problem is, how can you keep the customs and the attitudes of cor-

porate group relationships from reacting back and destroying the personal relationships? In other words, what are the conditions of conduct which ought to govern the action of corporate religious groups, if they are to lead their people into relationships of brotherly friendship?

RUINING REPUTATIONS

Now I think there are about four negative and three positive propositions which we ought to introduce into this little code for decent relationships among religious groups.

The first one is that if these groups are to have a true relationship to each other they will have to give up their bad habit of ruining each other's moral reputation for missionary purposes.

Not long ago, the Literary Digest had a story of a trial in which all the evidence which was introduced at the trial was what one man saw through a keyhole. The Digest carried a cartoon and the point of the cartoon was this: that a man looking through a keyhole might see accurately what he did see, he might report accurately what he saw, but actually what he reported was a lie, with reference to the totality of what happened in that room. I think that inter-religious group information frequently has been "key-hole information." It has emphasized that which was really a lie, with reference to the totality of what was happening in some of the religious groups, and as a result it has laid a strong foundation for religious prejudice.

The next proposition we will have to introduce into a code for decent conduct between religious groups, is that the size of a group is no test of its spiritual strength. For a long time I was pastor of a church across the street from a man who had four or five thousand people at church every Sunday morning. I had a group smaller than his and he used to use the size of his group as a proof of the spiritual excellence of his people as contrasted with mine. I grew sensitive on that subject. I used to say to a friend of mine: "Why is it that they always have more people at that church than I have at mine?" He would say, "Well, Mr. Holt, you will have to admit that there are just more of that kind of people in the world." The size of the group is dependent on so many things. It is dependent upon the birth-rate, if nothing else, and that's not necessarily related to spirituality. It is sometimes dependent upon the fertility of the soil on which the group happens to make its living. Size is no test and there must be a respect for spiritual minorities.

MEMBERS BY COMPULSION

Again, we will have to give up all kinds of recruiting of religious membership, if they are built on any kind of compulsion. There are compulsions of a great many kinds. Back in the early history of the United States the police force was back of the clergy to guarantee the attendance of the people on Sunday. Some of us know that we had ancestors because we find records of their having been arrested for non-attendance at church on the Sabbath. That was a compulsion of the political kind. You have the compulsion

of benevolence. We have heard of "rice-Christians." I suppose there are swimming pool Christians, and hospital Christians—all those kinds of compulsion which evade the honest issue, namely, the validity of the spiritual ideals of the group.

ABOLISHING ABSOLUTISMS

Then we must give up those absolutisms which are based on the infallibility of institutional or literary religion. We gave up absolutisms in the state. We said that the divine right of kings had to go. We didn't abolish kings; we just tempered their enthusiasms. They went around more willing to submit their actions to the ordinary laws of usefulness. The difficulty with these absolutisms in religion is that they have a tendency to lead people to think that they can act in an arbitrary way. Sometimes it results in arrogance; always it creates impossible situations and sometimes stands in the way of that deep abiding humility which ought to characterize all people who are going to be fit members for a league of brotherly love.

But let me turn to the positive side of this. If we are to have tolerance, if we are to have those relationships which we should have between corporate religious groups, a religious group must be possessed of a deep sincerity of life. I have no interest whatever in that kind of a religion which causes people to say that one kind of religious truth is just as good as another kind. As Dr. King says, in that magnificent book of his, "The Laws of Friendship Human and Divine," "All friendship must be based first of all upon a deep integrity of life; second, it must be based upon a mutual self-revelation and answering trust; and third, on a deep community interest in the things which are worth while."

Referring to the matter of the necessity of a deep integrity of life, Dr. King says, "There is no place for that indifferent, falsely tolerated folly that puts all values on a dead level, that knows no high resolves, no burning enthusiasms, no hot indignations. It is not without insight that Dante makes both heaven and hell reject those who have no decisive choices; who are neither for God nor for his enemies. And nothing makes more impossible a genuinely significant friendship than the lackadaisical indifference that finds no heights and depths anywhere; that returns the same response of spirit to each appeal." There can be no inter-group friendship when there is no sincerity of religion. There can be no inter-racial relationship until there is a true racial pride. There can be no international relationship unless there is first of all a true patriotism.

THE PROCESS OF SHARING

The next positive thing, which is necessary, is that religious groups should be willing to share their best and should be interested in the best of other religious groups. That may seem an impossible thing but I do not think it necessarily is. We have had so much training in knowing the worst about other religious groups that it seems hard to say that we are going to know the best about them.

The other night on the west side of Chicago I saw a man who is interested in having a group of young people know the best about the Negro people in Chicago. That

group of young people had gone out to a south side Negro church and they had been taken around the south side of Chicago and had seen the best of the Negro institutions, and then these young people had come back to this common meeting. There were about three hundred and fifty of them. Two of their number told what they had seen and then some of the Negro singers sang Negro songs and lead the rest of the group in the magnificent Negro spirituals. Out of it all there came to me the impression that here the process had been reversed and people were trying to know each other at their best and that a real tolerance was being built up. I am inclined to think that that could be done on the part of all religious groups in an American city if they once set their minds to it. There is not a single religious group which is not tremendously interesting if you know the best about it. It is only our bad habit of trying to know the worst that makes them seem uninteresting.

WORKING TOGETHER

Finally, religious groups can have great common projects in public service. I know people will point to our experiences of the past and say that it is not possible. I believe that it is possible. I think we will have to do some accurate thinking about how it should be done. I do not believe I want to see these religious groups become the pattern of the organization of society outside of those groups. I sat sometime ago in a hotel lobby in St. Louis, talking to Secretary Galpin of the United States department of agriculture, and I said, "Secretary Galpin, what was the finest thing you saw in Europe?"

He said, "It was a Catholic priest, leading his Catholic cooperatives in a great procession at the dedication of one of the national cathedrals. I haven't seen anything finer since I saw the Mormon churches with their great public cooperatives out in Utah." "But," I replied "you, yourself, would not accept that theory for the organization of society." "No," he replied, "the church that I am going to be a member of must trust other institutions."

I would put that as a first thought in this whole idea of a church relationship to society. The church must trust other institutions, it must trust the public schools, it must trust other business organizations, it must not try to carry its organization into society in any way like this. But after I have said that, I still go back and say that it is possible for religious groups to work unselfishly for the public welfare. If chambers of commerce and labor unions can do group thinking, why should not churches do so? Why should not Jews and Catholics and Protestants do a kind of thinking which is stronger and even better than individual thinking and make a contribution as groups to the ongoing process of American society?

But somebody will say I am talking about a level of life which does not exist for the great mass of human beings. Can one group disarm when the others do not disarm? Deep back in the traditions of all western religions is the tradition of the suffering servant. The suffering servant was after all just the man who was willing to gain progress, not at the expense of the other fellow—reforming at the other man's expense is an easy way—but at his own expense. It was the picture of one who was willing to be a

deeply imbedded in all the western religions. The religion that is willing to accept that philosophy can have the better day.

Back of all there is that picture of a God who sends the rain on the just and the unjust; the picture of a God who does not wait until men are what he wants them to be before he, himself, takes the initiative in being what he must be. And that is a basic idea in western religion. We can have

the better day if we will take the initiative and pay the cost of it ourselves. There are three ways of treating one who disagrees with you. You can fight him; you can agree with him, or you can take your place beside him until there is evolved something new and creative which is better than that which both have held before. Schism is always better than apostasy, but redemptive fellowship is better than either.

The Senate and the Peace Pact

By Charles Clayton Morrison

A GAINST the prevailing fashion of thought among American liberals, I wish to record the conviction that the special power with which the senate of the United States is clothed in respect to the ratification of treaties is a wise and salutary provision. That the senate has always used that power with infallible wisdom, I would not, of course, contend, but I wholly disagree with those who find delight in picturing the senate as infallible in doing the wrong thing. In any case, the virtue of our constitutional provision for the senate to hold check on the executive branch of the government in the supremely important matter of making treaties with other nations, does have the effect of throwing our international relations into the arena of public discussion where they belong. The United States has thus never been a party to secret treaties and cannot be, under our constitution.

A PEOPLES' PROBLEM

A matter so fundamental as a treaty for the outlawry of war should not be decided by a few men in each nation sitting *in camera*. It is a peoples' problem, and the humblest citizen should have a share in its determination. I look forward, therefore, with zest and without impatience to the senate debate on the peace pact. It is democracy's way of educating and registering public opinion. We all share vicariously in such a debate. When the senate acts, the people not only know what their government is doing but they rightly feel that they are themselves not only legally but morally committed to the obligation which their government has assumed on their behalf.

In the present case, however, the significance of the senate debate extends beyond the American people to all the peoples of the world. Most other governments are parliamentary in form, so that, practically, a treaty negotiated and signed by a government is sure of ratification by the parliamentary majority which the government represents. Ratification is hardly more than a formality. As a result, the peace pact has had no adequate parliamentary examination and interpretation in any country. Nor is it likely to have, save only in the United States. In its debate on the peace pact, our senate will thus take on the character of a world stage, with the peoples of all nations vicariously sharing in a discussion which their own governmental system has denied them. It is safe to say that never

before has the attention of mankind been focused upon any forum with such intensity and anxiety as will be the case when the senate takes up the treaty for the renunciation of war. The senate debate on the league of nations in 1920 was a world event, but it was only with great difficulty that the world then grasped the fact of the immense power lodged in our senate. The negative result of that debate, canceling the signature of President Wilson to the treaty of Versailles and keeping the United States out of the league, effectually informed the world that the signature of the secretary of state and even of the President of the United States to any treaty is tentative only, and subject to independent review by the senate.

Indeed, the world is now so conscious of this procedure in our American system, that it has not been able to take the pact of Paris with full seriousness. Even the impressive consummation at Paris last August left statesmen and publicists in all lands under an inhibition of doubt as to what the United States senate would do. Will this be a repetition of 1920? Do Mr. Coolidge and Mr. Kellogg really represent the dominant opinion in the United States on the matter of outlawing war? Let us keep a portion of our enthusiasm in reserve until we know what the senate will do with the peace pact! Thus the world public is looking forward to the senate debate in a mood of skeptical eagerness. The other parliaments are not acting until our senate has acted, albeit sixty of the sixty-five sovereign governments throughout the world have either signed or given official notice of their intention to adhere to the treaty.

PRESIDENT COOLIDGE ON THE PACT

Upon the senate has been focused the ultimate responsibility for giving life to the pact or for blighting the hopes of mankind which are wrapped up in it. President Coolidge, in his message to congress last week, asked the senate for its ratification. He described it as "one of the most important treaties ever laid before the senate," and as "the most solemn declaration against war, the most positive adherence to peace, which it is possible for sovereign nations to make . . . The observance of this covenant, so simple and so straightforward, promises more for the peace of the world than any other agreement ever negotiated among the nations."

For the sake of informing the public opinion of the

world as to the implications of this agreement, it seems obvious to me that the pact ought to be thoroughly debated in the senate. I say this because I am apprehensive that in the congestion of business which this short session confronts, and with the powerful support of the administration, the pact may be ratified without sufficient discussion. No formidable opposition has, at this writing, developed. Certainly there is no significant organization of the opposition. But there are widespread misunderstandings in the public mind on certain points which could be cleared up, not for a few specialists only, but for the whole world public, by a searching debate in the senate. Not only so, but such a debate would bring out the constructive significance of this act of outlawing war as it could not be brought out in any other way.

One hopes, therefore, that the senate will not ratify without utilizing its supreme opportunity to tell America and the world what the pact means, and what it does not mean. I am speaking of this as an opportunity in public education, not as an essential condition of the pact's effectiveness. For its effectiveness it requires only that it be ratified, whether without discussion or at the end of a thorough discussion. The motives and moods of the senators who vote for it have no more to do with its effectiveness than the personal motives and moods of legislators have to do with the effectiveness of any other law which they create. The important thing is that the outlawry of war shall become law. Its power as law will not be determined by the private motives of President Coolidge or Sir Austen Chamberlain or M. Poincaré, or Senator Borah, or Senator Reed, or any other statesman or senator whose vote is necessary to make war illegal. Its power as law will be determined by the moral conviction and purpose of public opinion—of your conviction, reader, and of my conviction, of the conviction of that man whom I see from my study window walking down the street.

MORE THAN NOBLE GESTURE

If this pact were, as it is the fashion of superficial minds to say, a "noble gesture," if its effects were to be chiefly "psychological," we might resent and be apprehensive over a senator's act who votes for it with his tongue in his cheek. But in the enactment of any law there are always some legislators who vote affirmatively without positive conviction, yes, even with cynicism. And the most important thing we can say of this peace pact is that, when it has been ratified by the parliaments, a new fundamental international law will have been created, which will be in force when any cynical senators and statesmen whose reluctant votes helped to pass it have been long dead and buried. Its psychological value at the moment of its passing is of course not to be despised, and it is ardently to be desired that every senator who votes for it may do so with sincere enthusiasm and genuine faith that he is thereby greatly advancing the peace and welfare of mankind. But there exists no reason for subjecting our lawmakers' motives and moods to a test in the passing of this law of peace which we do not apply in the passing of any other law. I repeat that the force of a treaty for the divorce of the age-long marriage of law and war does not depend

upon the capricious moods of legislators and statesmen at the moment, but upon an intelligent and determined public opinion at whose demand the legislators created the law and by whose continued and growing support the law will increase in power as the years go by.

BRITISH "RESERVATION"

This, I think, is what President Coolidge had in mind when he referred in his recent message to the treaty as "a new standard in the world, around which can rally the informed and enlightened opinion of nations to prevent their governments from being forced into hostile action." When once this standard has been lifted up, not as a mere "moral declaration" whose value would indeed depend chiefly upon the mood of sincerity in which it was uttered and could be easily canceled by subsequent events, but as the central pillar of a whole new structure of international law and international relationships, it will only be cast down by the inconceivable lapse of humanity into anarchy and barbarism.

It is not, therefore, for the sake of the senators so much as for the sake of the people, in America and in all nations, that I hope the senate will subject this "most important treaty" to searching debate. I could wish to see the whole question of self-defense clarified in public understanding by such a debate, so that no intelligent writer would ever refer to the diplomatic correspondence on this point as involving a "reservation." I could wish to see the senate deal plainly with the so-called British "reservation," which must be cleared up before the treaty can have an unclouded title in international law. This is a dangerous subject, I well know, because it lends itself so easily to a jingoistic act of reprisal by the United States. If Great Britain has reserved her "Monroe doctrine" from the field in which the pact is to operate, why should not we reserve ours? If Britain comes in with a stain on her hands, why should the United States come in with clean hands? I am almost willing to say that it will be regrettable if this jingoistic sentiment, which of course does exist in the United States, does not find expression in the senate.

The issue ought to be drawn as sharply as it can be drawn. Mr. Kellogg has not reserved the Monroe doctrine as defining a field in which the United States is unwilling to renounce war. Whether Sir Austen Chamberlain's correspondence did reserve such a field for his government, or not, is a matter shrouded in ambiguity. My wish that this ambiguity should be dragged into the focus of world attention on the senate floor is based upon my confidence that the people of Great Britain are of one mind in their desire for their government to adhere to the peace pact without any reservation whatever, and that they are only waiting a good chance to wipe clean the slate of Sir Austen's correspondence on this point.

LATIN AMERICAN REPUBLICS

But there is a specific and concrete situation close at hand which calls for the removal of this ambiguity. As I have said, all but five of the sovereign powers on the planet have indicated their purpose to adhere. Three of these five are the Latin American republics of Brazil, Chile and Argen-

tina. Why are they holding back? Their reluctance is explained in the great newspaper, *La Prensa*, of Buenos Aires, and other newspapers of Latin America, which regard the British "reservation," together with the presumptuous reservation by Sir Austen Chamberlain of America's Monroe doctrine, as a "deal" by virtue of which the United States exchanges its support of the British Monroe doctrine for Great Britain's support of the American Monroe doctrine.

The Latin American attitude can be understood if we think of it as analogous to the American attitude toward the recent Anglo-French naval arrangement by which England was to become the sailor of France and France the soldier of England. These republics see an alliance of two Monroe doctrines pointed directly at them. Sir Austen Chamberlain's mischief has poisoned the public opinion of Latin America against the pact, and our southern neighbors are waiting to see what action the senate takes, if any, on the Monroe doctrine, before they will declare their purpose to adhere to the pact. The senate debate should effectively clear up these suspicions in our neighbors' minds by showing them that it was not the United States which reserved our Monroe doctrine, but only Sir Austen who assumed the prerogative of doing it for us!

THE MONROE DOCTRINE

As to the Monroe doctrine itself, in its relation to the treaty, nothing could be more wholesome than a candid consideration of the question which Sir Austen's presumption has injected into the public mind. In the previous article I have dealt with this matter at considerable length. I need only repeat what I said then, that the Monroe doctrine as a policy is not involved in or affected by the peace treaty more than any other national policy is affected by or involved in it. The outlawry of war has nothing to do with any *policy*: it involves the renunciation of war as an *instrument* of every policy. Any nation adhering to the peace pact declares in effect that it desires to pursue, and intends to pursue, those policies which can be maintained by justice and reason, and that it rejects the use of war as a means of imposing its will upon any other nation. That such a pledge will result in the change of many present policies of the nations, is obvious.

We are not yet able to envisage the far-reaching changes in national policies which will result from the removal of war as an instrument of national policy. As I see it, it will within a generation produce nothing short of a revolution in national policies and in international relationships. But each national policy will stand or fall on its own merits. If it cannot endure without war, it will have to go. If a policy rests upon a foundation of justice and right and mutual interest, it will remain. I hold, and I believe the general mind of North and Latin America holds, that the Monroe doctrine rests upon justice and right and mutual interest. It is not primarily or at bottom an expression of our country's might. The doctrine has become vague in its recent developments; it needs precise definition, so that we and our neighbor republics, as well as the rest of the world, may know what is meant by it. But if ever there was a day when it depended merely on the unchal-

lengeable might of the United States, that day is past. The doctrine should be internationalized under a Pan-American understanding, and would then take on not less but more power. The outlawry of war should greaten instead of weakening it. Released from the suspicions and doubt that inevitably attach to a vague unilateral policy, the Monroe doctrine would produce the atmosphere of good will and mutual interest in all this hemisphere of which Mr. Hoover's southern trip is a gracious forerunner.

THE CRUISER BILL

I shall not take space to discuss the cruiser bill now before the senate, which so greatly disturbs many advocates of the peace pact on the ground that it contradicts the pact. I join all such peace folk in their valiant opposition to this bill. We do not need fifteen new cruisers. We do not need one new cruiser. We have not yet earnestly begun to explore the possibilities of limiting and reducing armaments in cooperation with other powers. The bill is, indeed, inconsistent with the pact—not legally inconsistent, but morally inconsistent. But stout as is my opposition to the bill, the fact that it happens to come up at the moment when the peace pact is under consideration does not appreciably add to my opposition. I expect to see governments doing things morally inconsistent with the peace pact for some time to come. Indeed, as a soldier of peace, I expect that, during the rest of my life, I will be found by the side of other soldiers of peace, waging unceasing battle against measures which are morally inconsistent with the fact that war has been outlawed. Some of these battles we shall lose; more of them, please God, we shall win; and we shall win more of them in the second year than in the first year, and more in the second decade than in the first decade, and more in the second generation than in the first generation. And our children will win more than we. I have no illusions about waking up on the morning after the pact is ratified to find that the war psychology, bred in our governments through immemorial ages, has magically given way overnight to a peace psychology!

A CHILDISH CONCEPT OF PEACE

Therefore, while opposing the cruiser bill with all our might, we betray a childish concept of peace to declare, as some do, that if the senate passes the bill it makes a scrap of paper of the peace pact. This is childish talk. The peace pact will be there intact to support our opposition to the appropriation bill which has yet to be passed to pay for the cruisers; to support our demand that the cruisers, though authorized and appropriated for, shall not be built, or if five of them are built that the other ten shall not be built, or if all of them are built that no more shall be built. The peace pact, as international law, will abide when all these fifteen cruisers have become obsolete and have been sunk to the bottom of the sea as mere junk.

The senate debate may come in this month of December. May the Spirit of Peace move upon the minds of the senators, prompting them, after a full discussion, to give to humanity in this year of grace, 1928, a Christmas gift of a new international law making war a crime among the nations!

Barth—Apostle of the Absolute

By Reinhold Niebuhr

FOR MONTHS, even years, we have been hearing of Barth and the Barthian movement in Germany. But the reports have been fragmentary. None of Barth's books was available to us in translation. It seems the fate of American theology, at least in so far as it is developed in the pulpit rather than the theological school, that it must orient itself without any sense of cooperation with German theology. Perhaps that is not so much its fate as its punishment for the superficiality which creates a market for every casual book of sermons while translations of significant theological treatises from other languages are left on the shelves. Let us hope that Douglas Horton's service to the American church, rendered through his translation of Barth's "Das Wort Gottes und die Theologie,"* will earn the deserved gratitude of sales so large that other translators may be encouraged. At any rate, we finally have direct contact with this man Barth.

Barth's theology has been described as a kind of fundamentalism. If one means by fundamentalism a theology which rests upon a defiance of the generally accepted results of the historical and physical sciences the description is quite erroneous and misleading. The Barthian school accepts the results of biblical criticism and has no magical conceptions of revelation. Neither has it any quarrel with the physical sciences and evolution. But in the sense that it is an effort to escape relativism through dogmatism it is a new kind of fundamentalism or an old kind of orthodoxy. It is, in fact, a revival of the theology of the reformation, Calvinistic in its conception of God and Lutheran in its emphasis upon the experience of justification by faith.

THE PLACE OF JESUS

The simplest explanation of Barthian theology is that it is a reaction to the subjectivism and the relativism of liberal theology. It reacts not only to the theological but to the inevitable ethical relativism of modern thought. The Bible is not, according to Barth, an inerrant revelation but neither is it the history of man's progressive thoughts and experiences of God. It contains the word of God, an absolute in spite of all relativities. The absolute character of this revelation is finally guaranteed by the position of Christ. With Paul, Barth, if he knew Christ after the flesh, wants to know him so no more. "Jesus Christ is not the keystone in the arch of our thinking. Jesus Christ is not a supernatural miracle that we may or may not consider untrue. Jesus Christ is not the goal which we may hope to reach after conversion. . . . He is God who becomes man, the creator of all things who lies as a babe in the manger."

Just what is the significance of Christ and how does he become the center and basis of our religion? Simply that he resolves the conflict between God and man, between man's finitude and his infinite hopes. What damns man is not his sins in specific situations but his sin. The good

and evil, the virtues and vices which emerge in historical incident and are determined by the condition of time and place are not man's real problem. What drives man to despair is not the satanic nature of his life when governed by its evil moods but the inadequate nature of his highest morality. "God stands in contrast to man as the impossible in contrast to the possible, as death in contrast to life, as eternity in contrast to time. The solution of the riddle, the answer to the question, the satisfaction of our need is the absolutely new event whereby the impossible becomes of itself possible, death becomes life, eternity time and God man."

A SENSE OF GUILT

If this does not make sense to a liberal theologian it might be observed that it does state a problem which liberal religion has sadly neglected. It is the highest function of religion to create a sense of guilt, to make man conscious of the fact that his inadequacies are more than excusable limitations; that they are treason against his better self. It accomplishes this task by revealing sin as treason against God. "Against thee and thee only have I sinned," cries the psalmist. Barth puts it this way: "To suffer in the Bible means to suffer because of God; to sin, to sin against God; to doubt, to doubt of God; to perish, to perish at the hand of God."

It is quite possible that such a religious consciousness of sin has the moral limitation that it preoccupies the soul with an ultimate problem of life to such a degree that it loses interest in specific moral problems and struggles which must be faced day by day. But the merit of this note of tragedy in religion is that it saves us from the easy optimism into which we have been betrayed by our moral evolutionism. After all, there is something just as unreal in most modern dogmas of salvation through moral evolution as in the older doctrines of salvation.

IS PROGRESS REAL?

Is not the doctrine of progress little more than a dogma? Is it not true that history is the sorry tale of new imperialisms supplanting old ones; of man's inhumanity to man, checked in one area or relationship expressing itself in new and more terrible forms in other areas and relationships? Is it not a monstrous egotism and foolish blindness which we betray when we imagine that this civilization in which commercialism has corrupted every ideal value is in any sense superior to the Middle Ages, or that the status of the industrial worker differs greatly from that of the feudal slave?

Religion ought to condemn the achievements of history by bringing them into juxtaposition to the "holiness of God." Even if we cannot define the holiness of God without making it relative to our own experiences and hopes, that religious experience will at least help us to see that moral limitation involves perversity, that it is in a sense treason against the highest we have conceived.

In so far as Barthian theology reintroduces the note

(*) The Word of God and the Word of Man. By Karl Barth. Translated by Douglas Horton. The Pilgrim Press, \$2.25.

of tragedy in religion, it is a wholesome antidote to the superficial optimism of most current theology. But we may well question whether it gives us the sense of certainty and the experience of "deliverance from the body of this death" which it imagines, and we may also question whether it does not pay too high a moral price for whatever religious advantage it arrives at. •

As to the sense of certainty, having sacrificed the inerrancy of the Bible and even the miraculous in Christ's life it tries to escape the subjectivism and relativism in which religious knowledge, together with all other knowledge, is involved, by finding one absolute, the Christ-life or the Christ-idea. It is really the Christ-idea that is absolute rather than the Christ-life, for this theology cares nothing for the peculiar circumstances of Christ's life or the historical background of his teachings. It is not even above describing the ethics of the sermon on the mount as the definition of the ultimate ethical ideal which men can never reach.

How do we know that this Christ-idea is absolute and not subjective? We do not know. That is simply dogmatically stated. The proof that is offered is the proof of human need. Only this kind of an absolute can save man from the cursed paradox of his existence, from an existence which conceives ideals beyond attainments and lives at once in eternity and in time. To accept this absolute is the experience of justification by faith and presumably it gives support in actual life to the dogma. That is, we know this doctrine to be true because it is a doctrine which meets a human need.

THE PATHOS OF THEOLOGICAL THOUGHT

Here we have the whole pathos of this kind of abstruse theological thought. In order to escape the relativism of a theology which is based upon and corrected by biology, psychology, social science, philosophy and every other field of knowledge, we accept a theology which has no way of authenticating itself except by the fact that it meets a human need. This is a sorry victory. Relativism may be defeated but at the price of a new and more terrifying subjectivism. How do we know that the human need which this kind of religion satisfies is not really a too-morbid conscience? May it not be that the very emergence of Barthian theology at this time comes from the sense of tragedy which the war created, particularly in Germany?

Barth considers that possibility and denies it, dogmatically. There is, as a matter of fact, no way of escaping relativity except through dogmatism or magic. There is always a danger that a religion which makes or has made its adjustments to society, to culture, to science and to thought in general will degenerate into nothing more than a sentimental glow upon thought and life. In contrast to that kind of insipid religion, Barthian religion has the note of reality in it. But ultimately there is no more peace in dogmatism than in magic. We can escape relativity and uncertainty only by piling experience upon experience, checking hypothesis against hypothesis, correcting errors by considering new perspectives, and finally by letting the experience of the race qualify the individual's experience of God.

The other question to be considered is whether Barth does not pay too high a moral price for the religious advantages of his theology, even if these are real. There is, to be sure, a note of moral realism in Barthian thought which is not found in quietistic theology. The peace which comes to the soul through the assurance of pardon, the inner harmony which is realized by overcoming the sense of moral frustration, does not absolve the sinner of his sins. We are sinners still even after we have been saved.

THE MORAL PRICE

Let us acknowledge with gratitude that we have here no new escape from the world of reality. The true Christian according to Barth continues to look upon the brutalities of history with wholesome contrition. He knows that he is a part of that world and that his sins have helped to create it. Nevertheless it is inevitable that he should be more concerned with the problem of his inner life than with the effort to protect and advance moral values in society. Even if there is no social progress in the sense that modern liberalism assumes, each generation has the task of defeating its own lusts or of bringing them under some kind of discipline. In our own generation, in which man's expansive desires may be gratified more easily and in which his lusts are expressed with more deadly force than in any previous age, it is particularly important that the humility expressed in the cry, "God be merciful to me a sinner," should result in creative social activity as well as in a religious assurance of pardon.

If religion can help man see that the root of imperialism is the imperialism of the individual and that social misery and discord is in some sense due to the perversity of the individual soul it has a tremendous social and moral function. But if the realization of the tragedy of sin merely busies the sensitive soul with efforts to find theological, metaphysical and mystical solutions for the problems of our mortality, the poor devils who bear in their bodies the agony of social injustice may be pardoned if they regard religion with indifference and contempt.

INDIVIDUAL RESPONSIBILITY

Barthian pessimism is, as all pessimism, the fruit of moral sensitiveness. It is the business of religion to create a sensitive conscience. And there is certainly more religious vitality in such pessimism than in the easy optimism of evolutionary moralism. Yet it is one of the tragedies of the religious life that it is almost impossible to create this kind of moral sensitivity without tempting the soul to despair of history and take a flight into the absolute which can neither be established upon historical grounds nor justified by any strictly rational process, but can only be assumed and dogmatically asserted because it seems morally necessary. What seems impossible must become possible, else the world will have to worry its way out of bloodshed, slavery and social misery without the aid of the sensitive souls whose very acuteness of feeling incapacitates them for the world's work. It will then have to depend for emancipation upon the morally sensitive souls who have no assurance of God to save them from despair but who develop what moral energy they can while walking always on the narrow ledge at the side of the abyss of despair.

B O O K S

Constructive Liberalism

Affirmative Religion. By Winfred Ernest Garrison. Harper and Brothers, \$2.00.

TO ONE WHO HAS often watched and felt a northwest wind sweeping a persistent and depressing fog away from the Maine coast in summer—stretching the horizons far out in every direction, and quickening the steps of all who answer to its invigoration—the reading of Dr. Garrison's book brings something of the same clarifying and tonic effect. Into the confused transitions of our contemporary religious situation it brings a clearness and vigor of thinking that will help to sweep away some of the fallacies and perplexities that dim the vision of so many fog-bound folk; and this clear thinking carries at the same time a moral and spiritual challenge that will quicken steps and lift up heads and hearts to a new comprehensiveness of outlook and a new assurance of faith.

It is not often that a book on religion combines in such generous measure these two qualities of illumination and inspiration. This is due, of course, in large measure to the clearness and penetration of Dr. Garrison's own thinking—notably evident in the freshness of the chapters on such familiar themes as "Holy Scriptures" and "The Church"; and hardly less to the well-poised sanity with which he discusses such up-to-the-minute problems as "The Attainment and Use of Liberty" and "The Dance of Life." The quickening power of the book comes largely from the spiritual insight and moral energy that reveal themselves in his discussions of "Sin" and "Salvation," and above all in the stirring final chapter on "The Possible You." One of the richest ingredients of the book is its sensitive appreciation of "The Necessity of Art," which finds beautiful religious application in the chapter on "Virtues and Graces."

Dr. Garrison's gift for compact and telling phrase, which readers of *The Christian Century* know of old, brings every few pages some memorable sentence that clamors for quotation: "Any formula that is simpler than the material with which it deals is probably not true; and life is not a very simple matter." "Not what a child is made to do, but what he is taught to like, counts in the development of his character." "If we live in a prison, the key is on our own side of the door."

But best of all the good things in this book is the positive and constructive note that is struck already in its title, "Affirmative Religion," and that comes to full expression in its presentation of the nature of vital religious faith. "Faith involves two elements, both of which are present in any single act or attitude of faith. The first is valuation, or appreciation; the second is experiment and adventure . . . The first involves a judgment of value; the second a program of action."

Of course, no writer always rises to the same high level in all his writing, nor do all the seventeen chapters of this book. But many more than half of them seem to this reviewer among the most penetrating and helpful writings on religion that have come under his eye in many a day—or year. Few books, if any, seem to him better suited for pastors to put into the hands of their puzzled parishioners, or their discouraged deacons.

CHARLES W. GILKEY.

Books in Brief

THE SUPPLEMENTARY BIBLE, edited by William Barrett Millard (Buxton-Westerman Co., Chicago) is an immense anthology of poetry, plus a little edifying prose, on the themes

which are most prominent and important in the Bible. It is a widely and wisely chosen collection, representing about eight hundred authors. The editor was assisted in its compilation by a large advisory committee of well-known men.

The theme of James Baikie's *THE ENGLISH BIBLE AND ITS STORY* (Lippincott, \$5.00), is the Bible in England and in English. He prefaces this with a brief survey and presentation of the two testaments. The story of the Bible in England has never been more fully told in a popular book, or more accurately or more interestingly. The one notable defect is that the treatment of the modern versions is both inadequate with reference to the discussion of even the most important of these versions—Moffatt's is the only one mentioned by name—and unsympathetic toward the whole enterprise. The author seems to feel that the history of serious translations of the Bible ends in 1611, for the period from Wiclif to King James is admirable and adequate.

THE EUROPEAN SCRAP BOOK and *THE AMERICAN SCRAP BOOK* (Wm. H. Wise & Co., \$5 each) are anthologies of prose selections designed to illustrate all phases of current thought and many types of literature, drawn from the writers of the two continents. It does not, as the blurb on the cover suggests, put the reader "abreast of today in art, literature, science, invention, business, religion, philosophy and international relations" in "two or three hours reading"—that is impossible, and it is fatuous to expect such magical results by such simple means—but this suggests the range of the material. The selections are well chosen and attractively printed.

An interesting, if sometimes cynical, supplement to Mark Sullivan's surveys of slightly pre-contemporary civilization (so called) can be found in *THE STAMMERING CENTURY*, by Gilbert Seldes (John Day, \$5.00). The freaks and follies of opinion in this country during the past century furnish a mine of rich material for the ironic historian, and no one knows his country until these aberrations of the human mind, these representatives of the lunatic fringe of progress, have been taken into account. Various readers will be offended, and doubtless justly, at the inclusion of one or another type of reformer in such unrespectable company and the holding of them all up to an indiscriminate if not always explicit ridicule. The materials include the abolition movement, temperance and prohibition, Christian Science, Dowie, evangelism, spiritualism, phrenology, Mormonism and medical quackery.

Lee Wilson Dodd, who wrote of "Bunker Bean,"
Has issued now a rhymed satire so keen
Against fake science it could scarce be sharper.
(Two dollars is the price. Published by Harper.)
THE GREAT ENLIGHTENMENT, he calls this screed,
And it is most satirical indeed.
Not that all science is a fake. But Dodd
Insists there are such things as Soul and God;
That those who substitute for personality
A dance of atoms wallow in banality;
While all who have a culpable proclivity
Toward substituting Einstein's relativity
For solid Absolutes of other days
Are wandering in dark and devious ways.
This may seem dull and aridly didactical.
It's far from that. It really is quite practical,
Especially when he rides behaviorism,
Which he esteems both heresy and schism,
And shows it sadly at a loss to find

Place for th' audacious paradox of Mind.
But let Dodd speak in his own proper diction,
And you will see it has the tang of fiction:
"Rats in a maze are Watson's data. That's
Why Watson in a Maze observing rats
Strikes me as mildly comic. Not that he
Confesses to bewilderment like me,
Though we be trapped in the same mystery!
No, Watson solves all mysteries with ease,
And in the face of God's infinities
Finds Life—A Reflex sniffing round for cheese.
To which there is but one reply, and that's—
Rats! . . .

Faltering toward death on fallen reflex-arches
Through hideous deserts that his hot air parches,
Such is the prophet of our reigning schism—
Mechano-visceral Behaviorism."
Well, that proves nothing, for you can't dismiss
The new psychology with chaff like this.
But clever satire, though not demonstration,
May serve to stimulate your cerebration.
Besides didactics, jibes and (almost) curses,
The volume holds some other mordant verses.
If any reader buys this book and hollers,
I'll say he wants too much for his two dollārs.

W. E. G.

CORRESPONDENCE

Prophecy and the Gothic

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your editorial on "The Peril of the Gothic." While I think you have fairly appraised the values of the Gothic and put your finger on the real peril of it, it seems to me that the peril is even greater than you indicate. I am persuaded that it is, after all, "inescapable."

For, fundamentally, the Gothic vastly handicaps, if it does not retire the prophet in favor of the priest. The Gothic architecture is especially adapted to the sacerdotal religion and to the moods of awe. It does tend to hush the whisperer, but at the same time it makes the preacher's task more difficult and less central. What Barth says of Heiler's suggestion of a Protestant sacrament of silence seems in point; it is out of place where our emphasis is upon the prophetic order. It is worthy of note, in this connection, that Heiler "got his set" under sacerdotal conditions.

It is true that emotions make a legitimate claim on us, and should have due recognition in worship, but the commandment is that we are to love God with our minds also.

I think that the problem you indicate strikes at the heart of evangelical Protestantism. In our Methodist wing of the King's army we have our Gothic advocates, and they are decidedly influencing not only our architecture, but our prophets. This year our annual conference met in a new Gothic structure, with its bird's-nest pulpit hung in mid-air, half-way between the floor and the gallery (if a floor and gallery may pass for Gothic diction); and the proceedings were more or less affected by the acoustics, the presiding officer and the secretaries being seated on a level with the congregation on the main floor, although the architect had expected the preaching to be done at the people from a higher level. At one of the evening services, when an old-fashioned Methodist preacher preached a warm-hearted, evangelistic sermon, and sought to bring it to a close, Methodist-like—or unlike, for in these days the emphasis is on the "numinous"—by making an altar call (a Methodist altar being synonymous with a mourners' bench—an unnecessary piece of furniture in these self-satisfied days when so many of us tell the Lord, as one of my brother pastors insists that he does every day, that we are "pretty good guys") it was necessary for him to come downstairs to do it! Well, I think you can get the picture.

The Gothic emphasis and arrangement makes evangelism—at least, the kind that craves and, Spurgeon-like, expects decision—considerably more difficult. Maybe the Gothic drove our revivalists to the tents and tabernacles and theaters—although I hope not to some of the noisy ranting of their breed.

I myself am very sensitive to the appeal of the Gothic, but I fear me greatly that we may be in danger of hobbling by it some of our fledgling Spurgeons, Booths, Hugh Price Hughes's, Moodys and Beechers. If so, we are paying too big a price for the trimmings of our sanctuary. And in these days of radio and scatteration, when the preacher-man is already hard-put-to, it

seems that our architects and ecclesiastical milliners are not so much bringing God closer to the hearts of men as they are making the prophet's task more difficult and less significant.
Pasadena, Calif. JAMES ALLEN GEISSINGER.

A Quota for Asiatics

EDITOR THE CHRISTIAN CENTURY:

SIR: In Peking, China, just four years ago a gentleman said to me, "The future of the church depends on its attitude toward war, toward industry, and toward race prejudice." In that statement is much truth. Therefore I heartily endorse Mr. Lockwood's suggestion in your issue of November 15 that in the United States the church should begin to demand action by congress to put Asiatics on the same quota basis as far as immigration is concerned as are Europeans.

I was in Japan just after the hot-headed action of congress in excluding Japanese. I talked freely with many Japanese concerning that action. The unceasing courtesy I received everywhere heaped coals of fire on my head as an American. I never have known a people for whom I have greater admiration and friendship than I have for the residents of Nippon. Our congress excludes them only because our congressmen do not know them.

State Teachers College,
Slippery Rock, Pa.

THOMAS C. BLAISDELL.

Reconstructing Religious Ideas

EDITOR THE CHRISTIAN CENTURY:

SIR: It would seem only fitting that I should thank you for your generous and sympathetic review of my "Living in the Twentieth Century." I only desire to correct the impression which might be given by your last sentence—namely, that I am hostile to the attempt to reconstruct our views of God in terms of the new scientific outlook. It may, indeed, be a futile task, but I both suggest and approve the enterprise (pp. 42-3, 46-7). Further, though I may be wrong, I believe that a secularized and modernized religion may be very useful and perhaps indispensable to social control and guidance in the future. It is for this reason that I offer my humble assistance whenever possible to those who are endeavoring to build a civilized religious system. My only criticism is that those who announce that they are conceiving of a cosmic God almost invariably find that the new cosmic God entertains the same essential notions of theology and ethics which were originally ascribed to the geocentric deity of the Hebrews. Even John Haynes Holmes, whom I particularly admire for his courage, honesty and social utility, returns from his search for God in the light of the new science with the conviction that the God of modern astrophysics takes exactly the same view of the eighteenth amendment which John Roach Straton ascribes (though probably erroneously) to Yah-

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weh. My chief thesis is that we can never hope really to appreciate the implications of the new cosmic theology until we resolutely let loose of the archaic set of conceptions of God and man embodied in the Hebrew Bible. We fully recognize, of course, how difficult this task of relinquishment and substitution must prove to a generation whose whole religious conditioning and symbolic thinking have been a product of the geocentric outlook. The writer does not assume that he has been entirely successful in this effort himself. The most successful effort to face the issue of religious reconstruction in the light of scientific methods and facts which has come to the writer's attention is embodied in the sermons of the Rev. John H. Dietrich of Minneapolis.

Northampton, Mass.

HARRY E. BARNES.

Janitors and Precious Ointment

EDITOR THE CHRISTIAN CENTURY:

SIR: In answer to the letters of Mr. Herman Johnson and Mr. Ellis Cowling regarding the Rockefeller chapel, may I call attention to Matt. 26:6-13?

Chicago Theological Seminary,
Chicago.

WILHELM PAUCK.
Professor of Church History.

A University's Wage Scale

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read Mr. Ellis Cowling's letter to you, published in the November 22 issue of your paper under the heading, "Campus Religion and Janitors." This reminds me that for nearly a year now I have intended to say something about the wages which I have found to exist at my alma mater. I am ashamed to say that I have allowed the rush of everyday work to keep me from doing this.

Last Christmas I happened to be working on the payroll of the University of Chicago. I was astounded at the things which I learned. Campus men work for nine hours at the rate of fifty cents an hour, earning exactly twenty-five dollars a week if they work full time, with a half day Saturday. There are several men on the payroll who work nine hours for six days in the week, and on the seventh—Sunday—work sixteen hours. This is not unusual, but is part of the routine. I was told that in times of rush these men have been known to work as much as twenty-two hours on Sunday and return on Monday for the usual nine hours. I was told that if a janitor is faithful and works steadily for many years, he may work up to the splendid salary of a hundred and sixteen dollars a month. I was informed that at times men have been refused wage raises because their earnings in the past few months, including overtime, have exceeded what the office believes to be a fair wage. (Overtime consists simply of the regular wage scale.) One of the foremen is a real estate salesman in his spare time, because he says he cannot live on his salary.

I have given some of the more startling facts which I learned last Christmas. Space forbids me to write more. As late as the fore part of last summer I was informed that there had been no change in the wage scale of these men, and I have not heard of any since.

Marion, Ill.

CHARLES THORNE.

Endowments for Strong Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with interest the editorial entitled "The Endowed Church and the Individual Member" which appeared in your issue of October 25. As an elder in the Shadyside Presbyterian church I wish to express my regret at the somewhat critical attitude which the editorial indicates. May I say that the conclusions which you reach are evidently based on lack of information as to the Shadyside Presbyterian church and its work.

Your arguments seem to assume that the work of the church

is static and that it has no expanding possibilities. As a matter of fact, although the Shadyside Presbyterian church is not a downtown church and does not need endowment for self-support, through other churches it is, in a very substantial way, facing not only the downtown problem but also the problem of the church in industrial areas and in foreign speaking communities. For a number of years our church has undergirded and made possible the work of four other churches in sections of our city where the problems just referred to are most acute. Our relation to these problems is not limited to the generous grants of monies, but also includes the supplying of leadership through cooperating committees. May I bring to your attention also the fact that this church for many years has been carrying on an extensive program of Christian service among the 12,000 students in the University of Pittsburgh, Carnegie institute of technology, and other institutions in the section of the city in which the church is located.

Our expenditures for the above lines of service together with gifts to the causes of the church at large, such as the board of foreign missions, the board of national missions and the board of Christian education involves an annual expenditure approximately three times that which the Shadyside Presbyterian church spends on its own work. It was to make it possible for our church to continue and to enlarge this extensive program of cooperative service that "the unknown donor" referred to in your article made his very generous endowment gift. While under the terms of the deed of trust, our church is permitted to use \$10,000 of the annual income for current expenses, any such use will only serve to release an equivalent amount for the missionary projects to which the church is related.

Why should men and women of means provide endowment monies for Y. M. C. A.'s, social settlements and other worthy Christian and charitable agencies as well as universities and colleges and fail to similarly entrust their monies to long established church organizations whose people are reaching out after opportunities for Christian service outside of their own immediate fields?

Pittsburgh, Pa.

FREDERIC B. SHIPP.

Drill in Church Colleges

EDITOR THE CHRISTIAN CENTURY:

SIR: It is a pleasure to read in your issue of November 15, your editorial, "DePauw Abolishes Military Training." I wish very much that one statement in that editorial were accurate. The statement reads: "With this change of policy, there are left no denominational institutions in the United States, so far as The Christian Century knows, requiring military training as a means of getting a degree." Happily, The Christian Century is almost correct, but for the purpose of acquainting its readers with the exact facts, may I send you the following data:

Emory university, at Emory University, Ga., is a denominational college, under the Methodist Episcopal church, south. It still requires military training as a means of getting a degree.

Wilberforce university at Wilberforce, Ohio, is a denominational college under the African Methodist Episcopal church. In this institution also, military science and tactics is a requirement for the degree.

Perhaps the splendid action of the Methodist Episcopal church at its last convention in Kansas City, followed as it has been by the abolition of compulsory military training at DePauw, may be an inspiration to those branches of Methodism which are responsible for the two colleges named in this letter.

New York City.

THERESA L. WILSON.

[Note: The editors are informed that military training is also required at Western Maryland college, an institution conducted by the Methodist Protestant church at Westminster, Md. and in Davidson college, a Presbyterian institution at Durham, N. C.]

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. Tittle's Congregation Pays Him High Tribute

On the completion of his tenth year of notable service as leader at First Methodist church, Evanston, Ill., the members of that church, with leaders of the community and in world affairs, 500 strong, gathered Nov. 14 in the Orrington hotel of Evanston, and presented Dr. E. F. Tittle an engrossed copy of a resolution, expressing their "high regard and deep affection" for him. Further, the resolution carried the following tribute to Dr. Tittle, "pastor and leader": "We have been impressed with the exalted ideals he entertains toward his calling as a minister. We admire him for his devotion to truth and the courage he has always shown in preaching the truth as he sees it. We have been inspired by the broad vision he has given us of the function of the church and the large place it should occupy in the solution of world problems. He has at all times set us an example of breadth of view and charity of spirit. We hereby assure Dr. Tittle of our earnest desire that he will continue to regard the pulpit of this church as one in which he may freely preach according to his convictions."

Rabbi Wise Says "Foreign Born" No American Problem

Speaking on the subject, "My Vision of America" before an audience said to be the largest ever assembled at Travis Park Methodist church, New York, Rabbi Stephen S. Wise protested against the American animosity toward the "foreign born," and against the American passion for uniformity. Rabbi Wise was the second open forum speaker of the season. Pointing out that he was a foreign born American citizen, the rabbi asserted that "Americanism is an ascent, not a descent; we are fresh Americans, and you are stale Americans. I'm an American, not a problem, and if you must think of me as a problem, leave me alone!"

Bishop S. G. Babcock Honored For Long Service

Official recognition of Bishop Samuel G. Babcock's completion of 50 years in the ministry and 15 years as suffragan bishop was given at a gathering, Nov. 19, of clergy and laymen who have been associated with him in his work in Boston. Bishop Slattery, in his speech referred to the fact that Bishop Babcock has made an unusual record in the missionary work of the diocese. Of Dr. Babcock's 50 years of service, 13 were spent in the diocese, 22 in the priesthood and 15 in the episcopate.

Hyde Park, Chicago, Churches Will Not Merge

There has been much publicity concerning the proposed merger of the Hyde Park Baptist and Congregational churches, so that the following statement, in part, from the Hyde Park Herald will be of interest: "The proposed merger of the Hyde Park Congregational church and the Hyde Park Baptist church has

been abandoned after six months' consideration and several joint meetings of representative committees of the two churches, to discover a plan which might

be acceptable to both churches. As a result of a careful survey of the interests and loyalties involved, the following statement was drawn up and read in the pul-

British Table Talk

London, November 20.

IT BECOMES more evident every day that the real question at issue in the election will be unemployment. The political prophets who are in touch with the industrial districts are becoming aware of this. They make talk of an

The Real Issue

elaborate method of relieving industries from the burden of excessive rates, but the voters are anxious to know what is to be done for the unemployed, the numbers of whom do not grow less. The debates upon this subject in parliament are evidences that this is the acid test which will be applied to party programs. What do these parties offer as a solution of this terrible problem? Questions of foreign policy will not seem so important to the citizens of industrial England and Wales as this of daily bread for the million and more who are out of work. And remedies which are suggested must be capable of translation into the common speech; if there is relief in the abandonment of the strict gold standard, or as others think, in the bolder use of the improved credit which our rigid devotion to the gold standard has given us, then such suggestions will need to be expounded from soap-boxes at street-corners to the voters. The question of their traditional attachment to one or other of the parties will be of little account in 1929. That party will win which convinces the electors that it can and will deal seriously and effectively with unemployment.

Did the Egyptians Colonize England?

Dr. Rendel Harris is well-known in America. At one time he was a professor at the Johns Hopkins university and at Haverford college. It will not be surprising to his friends that once more this spiritual detective has been on the track of ancient mysteries. Speaking at the Woodbrooke Educational settlement he said that he had long suspected that the prefix "wa" or "wat" in a British place name was a survival of the Egyptian word for "way." Now he has come to believe that the name of Watendleth in Cumberland was Egyptian for "the road of all men." Why should the Egyptians have come so far? Perhaps in search for gold; on the bank of Derwent Water there is still a place called Goldscoops. On the other side of Derwent Water there is an ancient stone circle, clearly once a temple of the Sun God, whose Egyptian name was Ra. There was also a smaller circle at Setmurthy, a word which carried down the memory of Set and Mert, two Egyptian deities. From the north of England Dr. Harris turns to the south to find in the Thames valley many traces of the same Egyptians. They had kept their

ancient worship so that the Saxons when they came to the land called them the Sonnings. Of this the learned doctor gives many evidences. He even suggests that the family name of Lord Rayleigh, which is Strutt, goes back to an Egyptian origin; and so this ancient family can go back, if this is true, to a date long before the Norman conquest. But Dr. Rendel Harris always carries his hearers and readers along at a breathless pace; and when they pause they wonder whether they have skipped some important stage in the argument.

* * *

The Death of Lady Grey Of Falldon

Lady Grey of Falldon died suddenly on Sunday evening after a few hours' illness. She married Lord Grey in 1922. During the days when he was threatened by blindness she was his constant and tender guide, and she lived to see him recover his sight. She spent all her days in the heart of English political life. Her brother was the George Wyndham who, from the unionist side, sought through tackling the land question to give relief to Irish tenants, and paid the price which so many statesmen paid for the sake of Ireland. Her first husband was Lord Glenconner; one of her sons, Edward Wyndham Tennant, was a poet of great promise, who fell in the war. His mother wrote a book, "The Sayings of the Children," in which she recalled with singular charm her memories of her children. Later in her life she told of the assurances which she had of life beyond the veil of death. Sir Oliver Lodge writing of her says: "Throughout her later life this subject dominated her thoughts; she was consulted by many people in distress and on the strength of truly remarkable evidence she attained profound conviction in immortality. In this faith she lived and died, looking forward to a happy reunion with those she had loved." It is told of her that she had a true appreciation, not usual in Englishwomen, of American humor. She paid a visit to America, and made many friendships there.

* * *

And So Forth

It must be recorded that there is widespread indignation at the methods of Mr. Tuttle before the board of inquiry into the loss of the Vestris. No one wishes for one moment that the inquiry shall be avoided; on the contrary there is a conviction everywhere shared that an inquiry must be held; but the methods of Mr. Tuttle, so far as the records have come over to us, seem rather those of an attorney in a criminal case. The traditions of Great Britain in seamanship will be jealously guarded; and if neglect or any other

(Continued on next page)

pit of the Baptist church by Prof. Gerald Birney Smith, chairman of the advisory council: "After careful consideration of the possibilities, advantages, and difficulties involved in a merger of the Hyde Park Baptist and Congregational churches, it is the sense of the joint committee that the continuation of the present organizations as they are seems to offer larger op-

portunities for Christian service in the community. The stimulation and mutual benefit gained by the joint discussion of common problems are so valuable that Hyde Park Baptist and Congregational churches are requested to provide some method by which counsel and cooperation may be continued as desired."

Canon Streeter Lauds H. G. Wells, Theologian

Canon B. H. Streeter recently made the statement that H. G. Wells is doing more to encourage the younger generation to think on moral and religious questions than the Church of England.

United Church of Canada Provides Funds for Retired Ministers

The United Church of Canada is now raising \$3,000,000, in order to give to each retired minister \$20 annually for every year of service and a minimum allowance of \$480 a year. For those who die in active service a mortality payment of \$500 is provided and an allowance of \$150 for the widow and children of a minister who dies after retirement.

Newtonville, Mass., Church Holds "World Vision Institute"

"The Measure of a Church is the Measure of Its Vision," is the slogan of the Methodist church of Newtonville, Mass., of which Rev. Laurence W. C. Emig is pastor. This year was held, Dec. 2-9, the second World Vision Institute, with the following features: Dec. 2, Sunday, addresses by Bishop Herbert Welch; Greater Boston night, with an address by Rev. O. B. Quick on "Methodism and the

Negro"; Interdenominational night, with Dr. James L. Barton speaking on "Missionary Education and the New International Relations with Asia"; Woman's Missionary society night, Mrs. Estella S. Howard giving an address; Young people's rally, with an address by Dr. Harold Noyes, of India; and the closing Sunday services, with Dr. Ralph A. Ward speaking morning and evening.

Sons of Missionaries High In Scholarship

Dr. Ellsworth Huntington, research associate at Yale, said recently: "Harvard's and Yale's most representative students and successful graduates are sons of missionaries. Sons of professors are second, and sons of ministers rank third."

Carleton College's Liberal Trend Leads Fundamentalists to Withdraw

The Christian Register reports that, "because of the trend toward Unitarianism" at Carleton college, Congregationalist school at Northfield, Minn., the Minnesota Baptist convention recently decided by a vote of 172 to 135 to sever its affiliation with the college at the close of the present school year. Rev. W. B. Riley, of First Baptist church, Minneapolis, fundamentalist leader, is said to have reported that the college "is no longer an orthodox institution," but that it is "frankly liberal, with a tendency toward Unitarianism."

Dr. North to Write History of Methodist Missions

Dr. Frank Mason North, for many years secretary of the board of foreign

BRITISH TABLE TALK

(Continued from preceding page)

fault is proved at the inquiry, which will be held, it may be taken as a matter of course that judgment will be passed upon it, but for the present there is only one opinion held upon the methods of Mr. Tuttle....By the death of Dr. Harold Williams in the height of his powers the Times has lost a most brilliant member of its staff, and the paper confesses that its loss is irreparable. . . . Among autumn books I have found nothing more valuable than Mr. Nevinston's "Last Changes, Last Chances."....The home secretary, Sir William Joynson-Hicks, is to preside and the archbishop of Canterbury will speak at the national commemoration of the Bunyan tercentenary at the Queen's hall on Nov. 22. A message from the prime minister will be read at the meeting, which is being organized by the World's Evangelical alliance in celebration of the 300th anniversary of the birth, in November, 1628, of the author of "Pilgrim's Progress." A choir will sing selections from the cantata "Bunyan the Dreamer," and scenes illustrating the life of Bunyan will be given.

EDWARD SHILLITO.

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missions of the Methodist church, and during the past four years its secretary-counsel, was made secretary emeritus at

the board's meeting held in New York city late last month. He will devote his time to writing a history of Methodist

Special Correspondence from New England

Boston, December 1.

IN THE SAME WEEK the Connecticut and Massachusetts federations and the New Hampshire council of churches held their annual meetings at Hartford, Nov. 12; Methuen, Nov. 13, and Manchester, Nov. 15 and 16.

State-Wide Church Consciousness

All were linked with the growing nationwide organization of the churches, New Hampshire by the presence of Rev. Norman N. Morse, assistant secretary of the Home Missions council, while Rev. John M. Moore, a general secretary of the Federal council, addressed all three. The Connecticut federation, which has been concentrating the last two years on the building of an interdenominational church plant at Storrs agricultural college, successfully accomplished at a cost of some \$200,000, faced the more general problems of local combinations and cooperation. Its executive secretary has proposed a New England conference on one or both problems, to be held early next year. The Massachusetts federation met with the Methuen Christian league, the oldest federation in the country, which thus celebrated the fortieth anniversary of an organization which first actualized Washington Gladden's celebrated sketch of possibilities in "The Christian League of Connecticut." Attendance was smaller than at the great Lynn meeting last year, and practically the same program was readopted. But for the first time a communion service was held, in which representatives of twelve denominations "met at the heart of their common faith." The usage of the entertaining Baptist church was accepted, its pastor, Rev. John W. Moore, being assisted by Prof. Norman B. Nash, of the Episcopal divinity school, Cambridge. The general and hearty cooperation with the new citizenship department, proved both necessary and inadequate by the results of the election, was used as an added motive for a plan of concerted effort not only in recruiting, but in raising the standards of church membership. For the rural church, adequate fields by "federated churches" or "larger parishes," specially trained ministers, and salaries sufficient to hold the best men, were the ideals set up; while it was declared that now the great need of readjustments lies in the cities and their suburbs. The leading layman of the commonwealth, Gov. Alvan T. Fuller, gave a heart-to-heart talk at the evening session, urging greater loyalty and the importance of the "Sunday school."

New Hampshire Faces The Facts

The two-day religious conference at Manchester was based upon a survey made by Dr. Morse of the national Home Missions council and Rev. L. D. Burham, secretary of the New Hampshire council of churches. Its president, Rev. Rodney W. Roundy, interpreted the facts: "City dwellers have increased from 3 per cent in

1790 to more than 50 per cent in 1920. Rural communities once comfortably supporting two or more churches, no longer need and can no longer support them. The more enterprising religiously are the ones to become urban dwellers. The New Hampshire 'Bill of Rights' recognized that 'morality and piety' 'give the best and greatest security to government.' How can these ends be secured under the changed conditions? 'The Findings' answer: 'By unselfish, cooperative, statesmanlike, courageous approach to the task'; 'not more than one Protestant church in a community of 1,000 or less'; 'welcome to Christians of whatever name' by 'churches having undivided parishes'; 'in divided parishes, a united cooperative program to reach and serve all without church privileges'; and 'a state-wide plan to overcome overlapping and overlooking.'" Such a program requires leadership, and it was voted "to take immediate steps to secure funds to employ a full-time executive secretary." Secretary Root, of the Massachusetts federation, pointed out that the increasingly recognized necessity of "uniting the churches to christianize a unified world intensifies the need of nation-wide, state-wide, and community cooperation," and concluded: "No giver could do more for this state of New Hampshire than by starting the council of churches with an endowment of \$100,000."

The Boyhoods of Religious Leaders

Where do ministers come from? To Moses came the message: "Thy God will raise up a prophet from the midst of thee, of thy brethren, like unto me." But the American public does not stop to think that this is the only possible source of religious leaders. It forgets that a preacher is only a very human sort of person trained for a special service. For this reason, the "church page" of the Boston American, edited by John Pratt Whitman, is doing a real public service by its series on "The Boyhoods of Boston Clergymen." Illustrated by clever drawings, these articles in the Saturday edition are both popular and illuminating. They depict Cardinal O'Connell as a lad who "gloried in water sports," diving from the arch of a Lowell bridge, and "beginning as an altar boy." Bishop Charles L. Slattery of the Protestant Episcopal church is shown sitting at his mother's knee for the story-hour, building a house of odds and ends in the yard, and tending sheep on the plains of Colorado. Rabbi Harry Levi, now presiding over the costly plant of Temple Israel, is pictured as awakened by an older sister to begin his career as a newsboy at the early age of four years. Rev. E. E. Thompson, of the Massachusetts Avenue Baptist church, Cambridge, traced his descent from African kings, and remembers how he was chased by a cow, spoke his "first piece" and worked his way through school as a waiter. A differing type of

(Continued on next page)

missions. Other changes in missionary leadership are the appointment of Bishop F. C. McConnell to the presidency of the board, and the return of Dr. Frank D. Gamewell, who has been associate secretary for China and Korea, to missionary service in China, his work being taken over by Rev. Frank T. Cartwright, who

NEW ENGLAND CORRESPONDENCE

(Continued from preceding page)

boyhood was that of Rev. Henry H. Crane, just leaving the Malden Center Methodist church. He recalls with gratitude a father who was a comrade, and yet insisted on obedience, and taught that trashy reading leaves no place in the mind for worth-while things by the object lesson of the basket heaped with chips on which he found it impossible to make apples "stay put." These are but examples of real human documents which make our pastors seem natural and lovable.

A Business Woman Helps Bind Nations Together

Recently there gathered at the Girls' college, Kyoto, Japan, 600 school children to welcome "doll ambassadors" from the United States at the opening of the Children's Museum under the auspices of the Young Women's Buddhist association. The idea is credited to Miss Jessie M. Sherwood, a public stenographer of Boston. Becoming interested in lonely Japanese students and young business men in that city, she organized efforts to welcome and interpret to them the real life of America. Cooperating in the plan for "doll messengers," inaugurated by the Federal council, and through her own work having increasing correspondence with Japan, she has urged imitation in that country of the unique Children's Museum of Boston, which contains a representation of the Japanese Doll festival. A similar collection of American dolls, with Washington, Massasoit and Lincoln taking the place of the imperial family on the top shelf, has been contributed largely by children in Massachusetts and sent for this opening in Tokyo.

Developments in the Daignault Case

Bishop Hickey of the diocese of Providence has issued a pastoral letter, to be read in all its parishes, stating the conditions on which the degree of excommunication against Elphege J. Daignault, and those who had supported his appeal to the courts against the bishop's disposal of certain parish funds, would be withdrawn and they be reinstated. He quoted a letter from the French archbishop in Canada, stating that none of its hierarchy would intervene in the case. At the Church of Notre Dame, Central Falls, on Sunday, Nov. 25, a demonstration of more than 500 parishioners against the reading of the pastoral letter compelled the calling of police reserves to guard the entrances of the church. A spokesman for the dissenters said that they protested against the reading because there were no excommunicants in the parish and they considered its reading unnecessary.

E. TALLMADGE ROOT.

has been a missionary in Foochow, China, since 1917. Rev. Paul P. Rugg, a former missionary, becomes associate secretary for church cultivation, and Dr. F. I. Johnson becomes business manager in the New York office.

New Pastor for Bethany Temple Church, Philadelphia

Rev. Karl F. Wettstone, president of the University of Dubuque since 1924, succeeds at the Bethany Temple Presbyterian church, Philadelphia, Rev. Walter B. Greenway, who has become president of Beaver College for Women, Jenkintown, Pa.

Rev. F. E. Wilson Made Bishop of Eau Claire

Rev. Frank E. Wilson, rector of Christ church, Eau Claire, Wis., was elected first

bishop of Eau Claire by an overwhelming majority at the primary council of the diocese, held at Eau Claire, Nov. 21. Dr. Wilson is the author of several books and is an associate editor of the Witness, Episcopalian weekly.

Rev. Herbert Parrish Leaves New Jersey Pastorate

Rev. Herbert Parrish, rector of Christ church (Episcopal) of New Brunswick, N. J., has resigned this charge to take effect next May. Dr. Parrish feels that a younger man is needed to carry out the large programs planned for the church.

Death of Mrs. R. A. Long, Kansas City Churchwoman

Mrs. R. A. Long, wife of the lumber magnate of Kansas City who has become widely known for his religious philan-

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thropies, died Nov. 22, at 77 years of age. When Mr. and Mrs. Long came to Kansas City in 1891, they joined the Independence Boulevard Christian church, which she attended regularly during these

38 years, unless prevented by serious illness. The Kansas City Star carried a beautiful tribute to her character, from which we quote: "It is difficult to learn of Mrs. Long's many services in and

Special Correspondence from the Southwest

Waco, Texas, November 24.

THE ACTIVE PARTICIPATION of pastors in the recent political campaign procured some discipline for them in places. The editor of the Christian Courier (Disciples), Dallas, advises: "Let those

Aftermath of the Campaign

church leaders, in our own brotherhood and in other communions, who are rough-handling ministers of Jesus Christ because they have performed the duties of citizenship in the fear of God rather than man, beware! A political chairman of high authority plainly hinted that these God-fearing pastors could and should be controlled by party servants through the medium of the collection basket. Most of the ministers discreetly, perhaps a few of them unwisely, yet all of them courageously, did what they believed to be their duty to God and man. . . . A church board, or a congregation that allows a bull-headed politician to wreak vengeance for the defeat of his favorite on a clean, upright pastor or evangelist will deserve the contempt of all worthy members of the public, and will receive the condemnation of the great Head of the Church." Governor Dan Moody, of Texas, attributed the defeat of the democratic candidate to the irritating remarks made by Mr. Raskob, who suffered from "a commercial, alcoholic complex," and repelled voters with each successive utterance.

Threatening a College President

On the other hand, some retaliation has been practiced by preachers toward those who supported Smith. In Arkansas it is reported that Editor Compere of the Arkansas Baptist Advance and Secretary Rogers, of the state executive board, waged a public campaign against former Governor Brough, president of Central college at Conway, demanding that he resign his position because he stumped the state for Smith. Happily this issue, which threatened to divide the Arkansas Baptist convention at Texarkana, was settled in avoidance of the threatened break, thus preserving the time-honored Baptist principles of freedom of speech and separation of church and state.

Texas Methodist Prospers

The several Methodist conferences, meeting at this season throughout the southwest, are discovering great prosperity in that communion. Here, for example, is an item in the account of the Central Texas conference, held at Ranger, one of the five such conferences in the state: Total offerings, \$1,562,976, or a gain of \$74,347 over last year; total membership, 89,800 or a gain of 1,113 over last year; conference institutions, educational, three, valued at \$1,802,295; orphanage one, valued at \$853,053; number of houses of wor-

ship, 487, valued at \$5,947,593. Bishop John M. Moore presided, and in his sermon contended that the preacher must understand the day in which he lives, must know the source of civilization in which he finds himself, and must relate his messages to the problems of his age.

Rabbi Wise Visits Texas

Rabbi Stephen S. Wise, of New York, paid Texas a visit last week, speaking in most of the chief cities. The object of his visit was to promote the Jewish Institute of Religion, and the theme of his addresses was "Will the Life and Faith of Israel Survive?"

Presbyterians Would Unite Colleges

The tendency toward consolidation of denominational schools is exhibited again in the action of the Presbyterian synod of Texas through Dr. D. A. Penick's committee, which recommends the uniting of Austin college at Sherman, Daniel Baker college at Brownwood, and Presbyterian college at Midford into one strong institution to be located in some central city which will welcome it with large local resources. The proposal is watched with keen interest, especially since Texas Baptists, attempting consolidation last year, failed to achieve that result.

A Busy 10-Year Pastorate

Dr. Forney Hutchinson is completing ten years of fruitful service as pastor of St. Luke's Methodist church, Oklahoma City, during which he has received 4,735 persons into the church, married 1,021 couples, officiated at 557 funerals, and added much equipment including a handsome educational building.

Refusing to Accept a Methodist Preacher

From the same state comes the story that Dr. John A. Rice, appointed by Bishop Hiram A. Boaz to the pastorate of the McFarlan Memorial Methodist church at Norman, Okla., seat of the state university, has been "rejected" by the stewards on the score that he is 66 years old and requires a higher salary than a younger man. The Dallas News, commenting editorially on the action wonders if it was influenced by the fact that Dr. Rice, a very charming personality and eloquent preacher, has been accused of liberalism (notably by fundamentalist J. Frank Norris, of Fort Worth) or if it is "evidence of a lay attitude toward the ministry which is growing in Protestant churchdom—less and less respect for the cloth above the common run of men." The incident has raised, too, the old question as to the deadline in the ministry. Will the churches have young men only?

JOSEPH MARTIN DAWSON.

through the church, of her many kindnesses and philanthropies. She served without talking about it. She wanted to be inconspicuous. One of her most recent philanthropies was the Sheffield community house." Rev. R. H. Miller, her pastor for many years, in his sermon at the funeral service, said: "It is the strength of gentleness which we celebrate today. Everyone who has spoken of Mrs. Long has borne testimony to her gentleness and kindness. These virtues became regal and majestic in her life. Hers was not a life that dominated. She could not give a wound. She never made a thrust that drew blood. Hers was a life that penetrated with the gentleness of sunshine, with the blessedness of a kindly love."

Colleges for Negroes in U. S. Increase

Colleges for Negroes in the United States more than doubled in number and their enrolment increased over six-fold during the last 10 years, according to a report just issued by the federal bureau of education, after a comprehensive survey of Negro colleges and universities.

Sewanee Endowment Passes Million Mark

Rev. Thomas F. Gailor, Episcopal bishop of Tennessee and chancellor of the University of the South located at Sewanee, Tenn., announces that the university's endowment funds have now passed the million dollar mark, thus making it possible for Sewanee to claim the final balance of the \$300,000 gift from the General Education board.

Church Union in Columbus, O.

The statement in these columns, in our issue of Nov. 29, relative to the union of two churches in Columbus, O., was in error. The two churches which have united were the Plymouth Congregational and the First Christian (not the Disciples). This union becomes one of the first practical steps in the proposals now before the Congregational and Christian churches looking toward organic union.

Death of Dr. W. B. Greene, Princeton Theological Professor

Dr. William Brenton Greene, Jr., senior professor of Princeton theological seminary, died at Princeton, Nov. 16, in his 75th year. Dr. Greene had served the seminary nearly 50 years, first as director, then as professor.

Rev. George Wood Anderson Evangelizes Dorchester, Mass.

Fourteen Protestant churches of Dorchester, Mass., have been in a joint evangelistic series, as a part of the Greater Boston campaign, the services being held in a tabernacle, specially erected, with Rev. George Wood Anderson leading. The Dorchester meetings close this week.

Philadelphia Disciples Church Has Remarkable Growth

Ten years ago First Christian church, Philadelphia, had a membership of 200, with assets of \$20,000. The membership is now 950, and the church plant, including a new "Sanctuary of Worship" of

which the cornerstone was laid Nov. 25, will have a value of nearly \$400,000. Rev. Wilfred H. McLain leads the activities of this church.

Berkeley Theological School Fund Grows

Subscriptions totaling \$316,000 have been secured toward the million dollar bi-centennial fund of Berkeley divinity school, Episcopal institution now located at Middleton, Conn.

Episcopalians to War on "Anti-Christian" Trend in Colleges

According to Dr. W. H. Milton, vice-chairman of the national commission on evangelism of the Episcopal church, a nation-wide movement will soon be launched "to purge colleges and universities of irre-

ligious tendencies, the result of the alarming spread of anti-Christian teachings." Rev. C. Leslie Glenn, secretary of the college work of the National Episcopal council, says: "Religious conditions in the American colleges are more alarming than most people suspect." An effort will be made in the proposed campaign to interest a larger number of students in the church. Religious leaders will be sent out to all important colleges and universities.

College Survey Shows Seniors Attend Church, Neglect Bible

A survey just completed by the Institute of Social and Religious Research, New York city, headed by R. H. Edwards, J. M. Artman and Galen M. Fisher indicates that "unexpectedly large major-

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ities" of men and women in American colleges attend church. Questionnaires were filled out by seniors of 23 colleges and universities. Eighty-three per cent of

the men and 91 per cent of the women declared that they attend church regularly or occasionally; "a majority of both men and women found religion a

Special Correspondence from Colorado

Denver, November 20.

DENVER was recently characterized as "the most militaristic city in America." The proximity of Fort Logan, the regular R. O. T. C. units in the high schools, and the presence of an

How the Churches Observed Armistice Day

active reserve officers organization, as well as an aggressive American Legion post, would be a sufficient explanation for the militaristic appearance of our national holiday celebrations. But Denver is not content with a display of the regular military. In the Olinger Highlanders we have one of the largest local boys' organizations of the country. The boys are not only dressed in a uniform closely resembling that of the regular army, but they carry imitation guns, and are under such military discipline as is provided in the "Highlander Manual Pamphlet No. 2—Military," which is practically a reprint of the regular military manual. A Highlander pledges himself "to be a regular attendant at some church or Sunday school," but he must also learn that "obedience must be prompt and unquestioning. . . It is not for him to question whether the order is a good one or not; whether it would have been better had such an order never been given. . . It is when out of ranks that a private must know how and when to salute. . . with the hand. . . with the rifle. . . and with the sabre." To citizens who see the implications of this kind of training, our Armistice and Memorial day parades are saddening sights. However, Denver is also one of the most enthusiastic peace cities in America. It led the country in arrangements for observance of the signing of the Paris pact. On Armistice Sunday, the churches united, under the leadership of Mr. Platt Lawton, secretary of the religious work department of the Y. M. C. A., in a great mass meeting in the Municipal auditorium. Dr. Charles Clayton Morrison, editor of The Christian Century, was introduced as the speaker of the day by ex-governor William E. Sweet. Having been present at the signing of the pact, he gave a graphic picture of that event as well as an analysis of the steps leading toward it and of the significance of the pact. His presence proved a real impetus to the movement to secure support for the ratification of the pact by the United States senate.

Seeking to Promote Religious Tolerance

Many thoughtful citizens of Denver are ashamed of the manifestations of religious intolerance which occurred during the recent campaign and are now seeking, through various organizations, to promote understanding and mutual appreciation. Temple Immanuel, the largest Jewish group, invited the pastor of Central Presbyterian church, of Grace Community church and the priest of St. Leo's

parish to speak at their regular Friday evening services before Thanksgiving. Thanksgiving day was observed by a union service in the Municipal auditorium addressed by laymen and clerics of Protestant, Catholic and Jewish faiths. The Denver Open Forum, a non-sectarian institution, meeting Sunday evenings in Grace Community church, has projected a "Religious Tolerance Series" for the month of December. On the first Sunday, Rabbi Kauvar of the Orthodox Jewish group will speak on "The Faith of Israel—My Faith." The following Sunday evening, Father William O'Ryan, one of the most popular Roman Catholic priests of the city, will speak on the theme, "Why I am a Catholic." The third Sunday evening, Dr. James T. Carlyon of the department of New Testament literature and interpretation of Iliff school of theology, will use as his theme "Scientific Religion—a Modern Protestant Religion—a Modern Protestant Viewpoint." The usual forum rules prevail at all these meetings. The board of directors feel that in thus arranging a friendly discussion it is making a real contribution, not only toward a more religious attitude but toward the kind of Americanism contemplated by our forefathers.

Planning Union Evangelistic Meetings for January

Under the auspices of the Ministerial alliance and the Denver Churchmen's council, plans are being devised for a union evangelistic campaign under the direction of Dr. Goodell of the Federal council of churches. The campaign is being arranged for the first weeks of January.

Unemployment Becomes a Concern of Church

A great unemployment conference was recently held in Grace Community church under the joint auspices of the Colorado state federation of labor and the organizations housed by Grace church. In four different sessions, subdivisions of the general themes of "The Present Unemployment Situation," "Unemployment as a Challenge," and "Proposed Solutions of Unemployment" were discussed by competent authorities and then thrown open for the consideration of the audiences. Dr. A. J. Muster, dean of Brookwood Labor college, Katonah, N. Y. was brought to Denver as a discussion leader. While such conferences can do little to relieve the immediate situation they can make a very great contribution toward the ultimate elimination of this phase of our un-Christian civilization. As people come to understand some of the causes of unemployment and how unnecessary would be the ensuing suffering if churches took seriously their espousal of a cooperative order, they will increasingly regard this as a subject for church attention.

A. A. HEIST.

larger force in everyday experience" by their senior year than when they entered college. Large majorities—80 per cent

men, 90 per cent women—stated that they regarded the life of Jesus as setting the ethical standard for modern life, and simi-

lar majorities "considered the teachings of Jesus to be practical in regard to such matters as war and industrial relations in modern society." Regarding the effect of a college career upon belief in the Bible, the authors of the report say: "The largest groups were those who changed from a belief in the literal interpretation to a belief in the Bible as historical, allegorical or ethical (men 31 per cent, women 35 per cent), and those who retained unchanged a belief in the Bible as an historical record (men 43 per cent, women 38 per cent). Nevertheless, of the seniors answering the question "only 7 per cent of either men or women read the Bible regularly, 39 per cent of the men and 47 per cent of the women read it occasionally, and the rest who answered read it seldom or never." The question as to the meaning of the word "God" brought forth a variety of answers, but only one per cent avowed disbelief or definite skepticism.

Special Correspondence from Virginia

Richmond, November 30.

PRESIDENT F. W. BOATWRIGHT, of the University of Richmond, announces a two weeks' school for ministers next summer. Lecture courses and conferences will be conducted by some of the

most prominent clergymen and professors in the country. Although the curriculum will be planned primarily for those who are already engaged in ministerial work, students for the ministry will be permitted to attend. The University of Richmond operates under the auspices of the Baptist church, but is very broad in its policy, and this feature of its work is not to be limited to Baptist ministers.

Mormons Report Growth

With its rapid growth, Richmond is daily becoming more receptive to the unusual religious cults. Already there is a branch of the Theosophical society, which meets regularly every week. On Sunday, Nov. 25, three meetings were held by Elder Stephen L. Richards, one of the council of the Twelve Apostles of the Mormon church. Dr. Richards announced that there are now 3,000 members of his church in Virginia, and that it is making such rapid progress throughout the south that what has heretofore been known as the Southern States mission, comprising nine states, has grown to such an extent that it is necessary to divide it and create a new mission to be known as the Eastern States mission.

Baptist Congregation In New Home

The first service was held by the congregation of the Park View Baptist church on Nov. 25 in their new building which overlooks Byrd Park lake and is a very handsome edifice. It is of colonial type, with a Doric portico topped with a graceful tower rising ninety feet above the street. The auditorium with the balcony will seat over 600. The plant connected with the church is thoroughly up-to-date, providing ample Sunday school accommodations, which are very necessary, for there were present recently 629 scholars. The Rev. W. E. Robertson has been pastor of this congregation for 25 years, and has had a somewhat unique experience, having built two large churches within 7 years. The other, known as the Randolph Street Baptist church, was sold to a Negro congregation, as the colored people had moved into the locality of the church in such numbers as to make it necessary for his congregation to go farther west.

Community Chest Fully Subscribed

The greatest religious movement that comes to Richmond is the annual Community Chest drive for the needs of 39 charitable health and character-building agencies in the city. This year, the budget

called for was \$539,000.00. At the opening service, the principal address was made by the Rev. Ernest Thompson of the Presbyterian Theological seminary. W. H. Harihan, president of the Chesapeake & Ohio railroad and a Roman Catholic, was another speaker. Isaac J. Marcuse, chairman of the board of trustees, is a Jew, and Rev. J. J. Scherer, a Lutheran minister, made the invocation. The drive lasted 10 days, with midday lunch and conference each day. One of the best speeches was made by the head of the colored division, and the drive was crowned with success at the "Victory Supper" on the night of Nov. 26.

Landmark Church Burns

The Church of Our Saviour, with its old-fashioned spire, was a landmark on the Richmond-Charlottesville highway in Hanover county. This old Episcopal church, built before the war between the states, was entirely destroyed by fire on Nov. 25. Plans are already being made by the Rev. Philip Mason, and his congregation to rebuild the church.

R. CARY MONTAGUE.

Indiana University Student Religion

Experiments recently conducted with students of Indiana university indicate a correlation between intelligence and church interest. Prof. W. F. Book, the faculty member who undertook the experiments, established the fact that 81 per cent of the freshmen girls and 59 per cent of the boys attended church regularly. The brightest of the students went to

A New American Poet

The poems of **ETHEL ROMIG FULLER** have been appearing in such authoritative publications as *Poetry: A Magazine of Verse*; *The Lyric West*; *Muse and Mirror*; *The Forge*; *The New York Sun*, and *The Christian Century*. She is a poet of the mountains, living in Portland, Ore.

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church in larger numbers than did those who rated at the lower levels of the intelligence test, reports Professor Book.

Rockefeller, Jr., Aids Jewish Settlement Work

John D. Rockefeller, Jr., has contributed a half-million dollars toward the fund being raised for the development of Jewish farm settlements in Russia.

Dr. L. C. Cornish Says Unitarian Church Not Losing

Rev. Louis C. Cornish, president of the American Unitarian association, denies statements recently made in the Literary Digest to the effect that the Unitarian church, during the years 1916-26, lost 27 per cent of its membership. "Losses of this proportion could come about through

nothing short of a general nation-wide defection of the Unitarian churches, which has not taken place," he states. Statistics

previous to 1920 are not available. According to a table prepared by the editor of the Unitarian year book, the Unitarian

Special Scandinavian Correspondence

Chicago, December 3.

THE SOCIALISTS have recently introduced a bill in the Danish parliament's lower house (folketing) which aims at the separation of church and state. A so-called church committee, comprising

Church and State Separation Proposed in Denmark

bishops, ministers and leading laymen in the state church, has been formed to discuss the socialists' proposal.

The main point in the bill, which is now being discussed in a friendly spirit by all parties, is that the "Danish Evangelical Lutheran church"—as the Danish state church is officially termed—is to conduct its own affairs without political interference. It is the general belief among the bishops and ministers that the church will become more independent when released from its entanglement with the state. If the bill is passed one of its results will be that other religious denominations will gain access to the use of the church buildings which are now being used exclusively by state-church members.

Membership in Danish Temperance Movement Decreases

Membership in the Danish temperance movement has dropped from 156,792 in 1927 to 151,054 this year. Ten years ago the temperance organization in Denmark had more than 200,000 members. In spite of this decrease in membership the leaders of the movement are very active in their efforts to spread local option over the country. There are now 201 rural communities in Denmark which are totally dry, as compared with 86 dry rural communities in 1905. The liquor consumption of the country is slowly decreasing and the government's income from the liquor business in the form of taxes and duties dropped to 70.80 million crowns in the financial year 1927-28 from 77.62 million crowns in the previous year. A bill will be introduced in parliament this winter which asks for a plebiscite on the prohibition question as soon as at least 30,000 voters demand that a plebiscite be held. If such a plebiscite should be favorable to the introduction of prohibition, the bill provides that the government shall introduce a proposal for nation-wide prohibition in parliament at the earliest opportunity.

Norway to Honor Memory Of Roald Amundsen

Dec. 14 will be a memorial day for Roald Amundsen all over Norway. On that day at noon the bells in all the churches of Norway will chime for two minutes in memory of the lost explorer who gave his life to save his chief rival. The government has requested that all work stop while the church bells ring. All the schools of the country will stop their instruction at noon and the pupils and students will gather in large groups to listen to speeches about Amundsen. All flags are ordered to be at half-mast. At an Amundsen memorial meeting held at Oslo, Oct. 24, Dr. Fridtjof Nansen described Amundsen as "a brightly shining star on the cloudy sky of the Norwegian people, a star that was suddenly extinguished." The Norwegians in this country will also gather on Dec. 14 in memory of Amundsen. Dec. 14 was the day the dead explorer reached the south pole.

PETER GULDBRANDSEN.

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churches in the United States and Canada show a gain as follows: 1920: constituency, 103,936; membership, 51,156. 1926:

constituency, 131,240; membership, 63,690. The gains during that period of years, while slow, have been steady."

Special Correspondence from Minnesota

Minneapolis, November 30.

THERE can be little question that the election result not only surprised but also hurt the feelings of many Catholics throughout our state. One heard many references to the fact that the 13 million of that faith were discriminated against. Archbishop The Election Dowling of St. Paul inferred as much in an address given soon after Mr. Hoover's election, but he counseled all his hearers to maintain a true Christian attitude and to avoid a spirit of resentment and bitterness.

Religious Workers' Conference

Eight years ago, largely through the efforts of Dr. Ambrose Vernon, then a professor at Carleton college, Northfield, an annual convocation was started for the ministers of the state. It was held at Carleton between Christmas and New Year; the men were given another taste of dormitory life and the opportunity to hear something other than "shop." The representatives of the various departments of the college lectured on the progress of the year in their own special fields, and the experience was among the most profitable of the year. It was a *multum in parvo*, and the "synthetic" food was pleasant to the taste. This year the Minnesota Association of College Presidents assumed the responsibility for the conference and the University of Minnesota was host from Nov. 13-16. Nothing was left undone by the administration to make the meeting a success. Three distinguished preachers, Catholic, Jewish and Protestant, were brought to the campus for the occasion, and the purpose declared, that of "widening the horizons of religious workers of all denominations," was most assuredly maintained. The special guest-speakers were Professors J. L. Gillen of the University of Wisconsin; Livingston L. Lord of Illinois State Teachers college; Samuel F. Franklin of Macalester college, and LeRoy Arnold of Hamline university. The visiting clergymen were Father L. F. Ryan of St. Paul; Rabbi Samuel S. Goldenson of Pittsburgh, and Dr. Russell H. Stafford of Old South church, Boston.

Upton Close On Missions

Upton Close, author of "The Revolt of Asia," and well known as traveler and lecturer, was gracious enough to interrupt his regular schedule of professional engagements in order to address, on Sunday evening, Nov. 18, the federation of young people associated with the university churches of Minneapolis. His talk was a spontaneous, brilliant, somewhat facetious exposition of missions. While the students seemed to enjoy him hugely there were others who felt that his thunder bolts could better have been hurled at a more mature audience. One man was

heard to say that he wished a copy of Fleming's "Whither Bound in Missions?" could have been distributed to the audience in order that a just criticism should lead to constructive judgments.

And So Forth

Professor Haydon of the University of Chicago has been giving, during November, a series of lectures on "The Non-Christian Religions and the New Age" at Unity church, St. Paul. Hamline university, St. Paul, is planning to bring a number of distinguished Christian leaders to the campus for special lectures, among whom are Dr. Brightman of Boston, Prof. Paul Dengler of Vienna, and Dr. E. A. Steiner of Grinnell college. On Nov. 16, 17, 18 the college was addressed by Dr. Paul Hutchinson of The Christian Century.

W. P. LEMON.

BOOKS RECEIVED

Cardinal Ideas of Jeremiah, by Charles E. Jefferson. Macmillan, \$2.00.
The Dilemma of American Music and other Essays, by Daniel Gregory Mason. Macmillan, \$2.50.
Selected Poems for Armistice Day, edited by C. B. McAllister. Dean & Co., \$2.00.
The Word of God and the Word of Man, by Karl Barth. Translated from the German by Douglas Horton. Pilgrim Press, \$2.25.
The Early Life of Thomas Hardy, 1840-1891, by Florence Emily Hardy. Macmillan, \$5.00.
Lars Lee, by N. N. Ronning. Christian Literature Co., Minneapolis.
Methods of Private Religious Living, by Henry Nelson Wieman. Macmillan, \$1.75.
The Master, a Life of Jesus Christ, by Walter Russell Bowie. Scribners, \$2.50.
John Bunyan, a Study in Personality, by G. B. Harrison. Doubleday, \$2.00.
Four Ducks on a Pond, by Ruth Sawyer. Harpers, \$2.00.
Anthropology and Modern Life, by Franz Boaz. W. W. Norton & Co., \$3.00.
Winter Words in Various Moods and Metres, by Thomas Hardy. Macmillan, \$2.00.
A London Reverie: Fifty-six Drawings by Joseph Penell, introductory. Essay and Notes by J. C. Squire. Macmillan, \$8.00.
Prayers Ancient and Modern. Little, Brown & Co., \$1.50.
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